

THE
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CHRISTIAN UNION.

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No. 6.

This number of our Magazine must be almost wholly taken up with matters pertaining to the recent Anniversary of the Society. We hope that it will be thoughtfully read by the numerous and pious friends of our great object, the extension of the Protestant faith in its true life and power.

THE ANNUAL SERMON.

The Annual Sermon in behalf of the Society was preached in the Reformed Dutch Church on Lafayette Place, Sabbath evening, May 6th, by the Rev. Thomas De Witt, D. D. of New-York, the firm friend and honored President of the Society. This excellent discourse was founded on 1 Tim. iv. 6: "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

THE ANNUAL MEETING.

The sixth Annual Meeting of the Society took place in the Broadway Tabernacle, May 9th, at half past ten o'clock, A. M. Notwithstanding a violent storm of wind and rain, there was a large and respectable audience, proving that the friends of the Society are not all of the "fair weather" stamp.

The Rev. Dr. De Witt, as President of the Society, took the chair. The exercises commenced with singing the hymn beginning with the line—

"Exert thy power, thy rights maintain."

The Second Psalm was read by the Rev. Dr. McLeod, of the Reformed Presbyterian Church in New-York, who afterwards led in prayer.

The following abstract of the Treasurer's Report was read by Edward Vernon, Esq. the Assistant Treasurer.

RECEIPTS.

Balance from old account,	\$2,736 29
Temporary loans,	12,530 25
Received for publications,	5,371 14
Legacies,	1,150 00
Donations of all kinds,	53,575 22
Rent of Rooms,	442 67
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	\$75,805 57

EXPENDITURES.

For Missionary labor at home and abroad,	\$53,883 80
For Publications,	8,235 08
Publications given away,	5,269 54
Salaries of Secretaries and General Agent,	5,350 00
Repairs on House,	1,009 52
Clerk hire and Office Expenses,	1,815 75
Balance to new account,	241 88
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	\$75,805 57

The Rev. Dr. Baird, one of the Corresponding Secretaries, presented an abstract of the Annual Report of the Board of Directors.

On motion of the Rev. Mr. Burdett, of Philadelphia, seconded by the Rev. Mr. Searle, of Utica, it was resolved, that "the Reports, abstracts from which have now been read, be accepted, adopted, and committed to the Board for publication."

The following resolutions were read by Hon. Bradford R. Wood, of Albany, N. York:

Resolved, That the movements of the Papal hierarchy in this country, as in the old, to obtain the control of popular education, and to hold, contrary to the spirit of our institutions, the property of the church, that it may subjugate the laity, re-enacting here what it has long practised elsewhere, and thus showing its hostility to civil and religious liberty everywhere, have justly aroused the jealousy and called forth the resistance of the press, and of the legislatures of several of the States.

Resolved,—That in the marked contrast everywhere presented in the social, moral, and political condition of Papal and of Protestant countries,

we have a most powerful and palpable argument for the cause the American and Foreign Christian Union labors to promote, and one that commends itself to every lover of mankind.

Resolved,—That the American and Foreign Christian Union is an illustration of the actual unity of Evangelical Christians of all denominations, in respect to the essential doctrines and principles of the Gospel—and also of the practicability of their harmonious and effective co-operation in resisting the encroachments of ruinous religious errors, and of enlarging the sphere of Gospel truth among men, without prejudice to the interests of the bodies to which they respectively belong, as members of the family of Christ,—and it is worthy of the esteem and should receive the countenance of all Christian people.

Resolved,—That the 200 millions of the human race now under the dominion of the “Man of Sin,” in most cases destitute of the Holy Scriptures, deprived of the Sabbath and of the Sanctuary in their legitimate sense and uses; ignorant of the Gospel way of salvation, and resting their hopes for eternity, not on the merits of Christ alone, but on their own works or sufferings, intercession and supposed merits of saints and angels, or some created beings, should excite the sympathy and draw forth the prayers and prompt the vigorous, wise and persevering efforts of all branches of the Church of Christ to impart to them the pure Gospel, and bring them under its salutary power.

Resolved,—That the $3\frac{1}{4}$ millions of Romanists, now in the United States, with 40 Bishops, 1704 Priests, 1824 so-called churches, 37 Ecclesiastical Institutions, 21 incorporated Colleges, and 117 Female Academies,—21 weekly newspapers, devoted to their interests, conducted in the German, French and English languages—the immigration among us, largely from papal countries, of 460,000 inhabitants during the last year, and the receipt of not less than a quarter of a million of dollars in the same time from Europe, to be expended in propagating Romanism in our country, is well worthy of the most careful consideration of every American citizen, and should lead to the study of the system, till it is understood, and to vigorous efforts to guard against its encroachments, and to enlighten and save its deluded victims.

Resolved,—that the various doors now open for missionary labor in Papal countries, especially in Ireland, Belgium, France, and some parts of Italy,—in Chili, New Grenada, Brazil, and some other parts of South America, is an earnest appeal of Divine Providence to Protestant nations to lose no time in sending to them a supply of Evangelical teachers, and is a strong encouragement to hope that God is preparing the way for remarkable triumphs of his grace among those nations.

Resolved,—That the success which has attended the labors of the Ameri-

can and Foreign Christian Union among the Roman Catholics in the United States, and also in South America, Hayti, Canada, Ireland, Belgium, France, and Sardinia, demonstrates the practicability of the work which the Society has undertaken, and gives assurance of the Divine approval of the efforts that have been put forth, and constitutes a strong argument for the Board of Directors and friends of the Union to seek to do more during the current year in this great cause than has been attempted in any preceding time.

Mr. Wood followed the resolutions in a very clear and forcible speech. He said:

It did not seem to him that the word Protestantism is understood among us as it should be understood; as it was understood in days past, in the glorious old times of JOHN MILTON. He considered that there is a necessity of re-commencing the Reformation. If the condition of the world be as this Society claims it is, there is as great a necessity for a reformation now as there was in the sixteenth century. He passed to a consideration of the system of Catholicism. By the Papal church he meant the priesthood: he did not mean the laity. To his mind there were but two phases of religion—one is Liberty, and the other was Slavery; one was represented by the Papal Church, and the other, at least in theory, by the Protestant Church. The Papal Church was the foe of religious liberty; they could not co-exist. The Stuarts of England understood that; Napoleon the Great and Napoleon the Little understood it. He knew that Archbishop Hughes contended that it was adapted to a republic; but the prosperity of the country was owing to the prevalence of Protestantism, not of Papacy. The passage of the church tenure bill in New-York was just as significant as the expulsion of the Jesuits from Catholic Spain and New Grenada. Three years ago an application was made to the legislature to vest church property in the priest; and now the church tenure bill was passed, they had gone for wool and come home shorn. All the liberty that they enjoyed they owed to Protestantism. His idea of Protestantism was not a limited one. Protestantism was that which gave liberty, which made men free. The Society of the Propaganda reported not long since that a certain tribe of Indians were very pious and very drunken. He meant no such piety as that. The overwhelming pressure of Catholics made men sceptics or devotees. The greater portion of those who demanded for themselves unbounded license in morals, of those who demanded, as a portion of their liberty, the desecration of the Sabbath, and who were now in arms to resist a law to prevent pauperism and crime—the great mass of them had been educated in papal countries. Had it not been for the Puritanism of our fathers we would have been just what South America, just what Mexico, was now. The French Revolution, contrasted with the American Revolution, in its course and results, showed

the difference between Popery and Protestantism. It seemed to him that a European convulsion must soon take place. Wealth was in the hands of the few; the people were poor. He supposed that the reason why the great reformation paused was that it was not true to its instincts. The continuation of the reformation must be entirely tolerant. He did not belong to the American party; he had never belonged to any secret society in his life. He would give to every sect the most complete tolerance, and would defend the rights of the Catholic as soon as the rights of the Protestant. But this he would say, that if the Catholic Church should be in any way prejudiced they might thank themselves for it; they owe it to a portion of their elegant and laborious priesthood. It was high time that the Church should be progressive and not proscriptive. He would have her tolerant even to the intolerant. No man hated a war of races more than he did. No man sympathised more deeply with the republics in Europe than himself; but he would say to them, that if they would be successful in the revolution which he trusted must come, in that great battle of the Lord God Almighty which sooner or later must be fought, and fought out; if there was any exile there he would say to him that he must lay the foundation on something other than the worn-out moralities of the Church of which he had been speaking; and the men who fought those battles must be such men as fought the battles of the Commonwealth of England—just such men as fought the battles of our Revolution. Let them throw away the throne, let them throw away the nobility if they pleased; but let them not throw away their God!

The Assembly united in singing the verses beginning:

“Rise, gracious God, and shine.”

The President, after explaining the reasons for the absence of the Rev. Mr. Kirk of Boston, and of Rev. Mr. Willets of Philadelphia, who had been announced, with their consent, as speakers on this occasion, introduced to the audience the Rev. Dr. Black, of the Reformed Presbyterian Church, Alleghany City, Pa. He dwelt upon the difference between Protestant and Papal countries, drawing from the contrast a strong argument in favor of the superior social and moral influence of Protestantism. He said:

There is a difference between Roman and Protestant countries. We are in the enjoyment of personal and social rights—of every kind of liberty that men need to make them happy. This difference is not the result of the lack of religious teachers in the former, for there are more professed teachers in the city of Rome than in all the cities of this Union. Nor is it the result of a want of respect for the Bible; Rome respects that so much that it must only be used by consecrated hands. The difference consists in the

right to think and speak according to the convictions of the conscience in view of our responsibilities to God, and under the restraints of and in accordance with the teachings of the Bible. A liberty to think and speak without such limitation is licentiousness. This cherished liberty is the secret of the marvellous prosperity of our country. Civil liberty was planted here by the Puritans of England and the Whigs of Scotland. They came here because they were debarred the right to think and speak as their consciences dictated and the Bible allowed.

This Society proposes to bring all Papal countries under the influences of the Bible, and in that way to give them the liberty enjoyed in this country. The Church of Rome never has and does not now allow the enjoyment of such right. Though she permits, to a certain extent, the Bible to be read, yet it is with such interpretations as she alone chooses to make.

The germ of civil liberty seems to consist in deliverance from hierarchies, and kings, &c. the world over. God gave kings to men in his wrath, and all the kingly authority of the Old Testament terminated in the Lord Jesus Christ. All kingly authority since His day is a usurpation of His power. republicanism is *jure divino*, the form by which God would govern the world, and this is verified in our own country.

The Rev. Mr. Tyng, of the Episcopal Church, Philadelphia, made a very chaste and elegant address, abounding in noble and generous sentiments. He spoke of the mode and means of progress of Catholicism toward supremacy in the Republic. He had no doubt that Catholics were now sincere in their protestations of preference for our present form of government. They were, however, subject to a power greater than that of bayonets—the slavery of the soul, which laid its chains equally upon the intellect and the religious affections. The very essence of Romanism was the giving up of a man's individuality. What was true, was the dogma of the priesthood; what was right, the command of the priest. Whatever the Pope declares must be done under penalty of eternal condemnation. The ties of family, the strongest of the human heart, yielded to this all-controlling power. Roman Catholics might love our free institutions, but if commanded to vote for changing the constitution of the land, they would obey if they were Roman Catholics. There was truth in the Romish Church, as there was life in a leek found by Sir Gardiner Wilkinson in the hand of a mummy: this leek was planted and germinated under the skies of England. So in the Romish Church there was a germ of truth, but it needed the influence of Protestantism to bring it forth into living action.

The Rev. Mr. Leo, one of the Missionaries of the Union, was then introduced and read the fourth resolution. The first thought suggested, he said, was that these 200,000,000 had 200,000,000 souls destined for eternal

life or eternal death. From the day that, by the blessing of God, he was induced to abandon the errors of the Papal Church, it had been his constant desire to do something toward the extension of the same blessing to these 200,000,000. The Catholics pointed with exultation to Catholic bookstores, and answered the reproaches of Protestants by declaring that Catholics were permitted to read the Bible. But of what use was it to read, when they could not put an interpretation on it different from that established by the Church under pain of incurring the anathema maranatha? He then gave some account of his mission among the Roman Catholics. In one instance the priest sent two Roman Catholics to break up his meeting, and when they went to him next morning to report, they said, "Why, your riverence, we niver knew till we got there that Mr. Leo was an Irishman, and its proud of him we are." In Rhode Island, where he had been laboring lately, the Catholic population were growing less dependent on the priests. A young Irishman of his acquaintance, when about to get married, went to the priest to make the arrangements. The priest, knowing that the bride had considerable money, told him that he should charge \$25 for performing the ceremony. The young man said, "I think it altogether too much, your riverence." "Then I shan't marry you." "Then I shall go and get somebody else to do it." "Then I will excommunicate you." "Then I will go to another church." "Then you shan't have the girl." "Perhaps I can get another." "What! what! do you dare meet me?" "P'troth, your riverence, I'll tell you what I've been thinking of lately. I've been thinking that the churches and the girls are pretty much alike." "What do you mean?" "Why, because, you know, if one won't have you, another will." Mr. Leo closed his earnest and effective remarks with a warm appeal in behalf of faithful efforts to *save the souls* from which Popery is shutting off the light of the Gospel.

The President then announced the resignation of the office of Foreign Secretary by the Rev. Dr. Baird, paying fit and honorable tribute to his zeal and industry. The Rev. Dr. Fairchild read the following preamble and resolutions, adopted by the Board of Directors April 12th:

Whereas, The Rev. Dr. Baird has labored for more than twenty years with distinguished success in advancing the interests of the Protestant religion, both in Europe and America, first in originating and sustaining the Foreign Evangelical Society—and for the last six years as one of the Corresponding Secretaries of the American and Foreign Christian Union; and

Whereas, He has felt it his duty to retire from this connection, notwithstanding our earnest desire that he would continue therein, and devote to it his eminent qualifications. Therefore,

Resolved, 1st, That this Board most reluctantly parts with his invaluable assistance, and that cherishing a deep sense of his past usefulness in our great work, we thankfully acknowledge the good providence of God in raising up so able an instrument of his gracious purposes.

Resolved, 2d, That in his retirement Dr. Baird carries with him our highest esteem for the ability, courtesy and zeal which have marked his official course; and our best wishes for his success and happiness in any field of duty where he may be called to serve our common Master.

Resolved, 3d, That he be requested to accept the office and hold the relation to the Society of a Vice-President, and that his name be thus entered upon its records.

The Rev. Dr. Baird arose and said that twenty years ago some gentlemen formed a little association, and sent him to France to ascertain what could be done by American churches to aid the Protestants in France, and gave an account of his subsequent movements. Twenty years ago it was almost impossible to direct the attention of Protestant churches to Romanism. But the state of things now is very different. They not only employed sixty-five missionaries in Papal countries, but other denominations were pursuing parallel courses. There was a very different state of things among the Protestant churches in Europe from that which obtained twenty years ago. In Germany and in Sweden, as well as in England, there was a general movement against the union of church and state. He then detailed what the king of Sweden told him he would like to do for toleration, but could not, because he was not an absolute monarch. He considered that within twenty years a great advance had been made by the Protestant, as well as the Catholic, nations of Europe toward religious toleration. In conclusion, he hoped God would bless the Society and enlarge it, and all kindred associations in this and other lands, that these efforts might be carried on in the spirit of love and kindness, and be crowned with abundant success.

The series of resolutions read by Hon. Mr. Wood was then adopted, without a dissenting voice.

The audience, after uniting in singing the hymn beginning,

“Who but thou, Almighty Spirit,”

was dismissed with the Benediction by the Rev. Dr. Wyckoff, of the Reformed Dutch Church, Albany, N. York.

The Society was then called together, and after passing votes of thanks to the Rev. Dr. De Witt for his sermon on the previous Sabbath, also to the several speakers, and to those who had assisted in conducting the singing at the annual meeting, proceeded to the elec-

tion of officers for the ensuing year. The list will be found in another place.

It was then ordered, that the first meeting of the Board of Directors be held on Thursday, the 17th inst. Whereupon the Society adjourned to meet on the second Tuesday in May, 1856.

SIXTH ANNUAL REPORT.

In meeting the friends and supporters of the American and Foreign Christian Union on this sixth anniversary of its formation, the Board of Directors feel it to be their duty to speak, at the commencement of the Report which they are required to submit, of the chastening of the Lord which the Society has been called to sustain during the last year.

Doctor Thomas Hogan, who had held the office of a Director of the Society from its organization, died on the 24th of February last. For many years before its organization he had been deeply interested in the objects which the Society seeks to effect, and co-operated with the officers of the American Protestant Society, and with committees previously existing, and out of which it grew. In the discharge of the duties of his place he was faithful. He rarely failed to attend the meetings of the Board, or of the Committees of which he was a member. And by his labors and sacrifices, and the sufferings he endured for the cause, he endeared himself to his brethren in office. But his work on earth was accomplished, and he was called to his reward. The Board are deeply sensible of his worth, and of their loss; but they are comforted by the consideration that he has entered into the "rest which remaineth to the people of God."

On the 5th of March last Mr. Christopher Hart died at Boston, Mass. For nearly five years previously he had labored as a missionary among the Irish Romanists in that city and vicinity, under the patronage of the Society. He possessed good natural ability, and a remarkable knowledge of the Scriptures. He was a zealous and faithful laborer. He comprehended very fully the Romish system of religion, and the arguments by which its pretensions are urged, and had a happy faculty of exposing their fallacy, and of commending the truths of the Gospel to the consideration of his countrymen, who had been enslaved by the "MAN OF SIN." His death is a great

loss to the cause in that portion of the field where his lot was cast. It was, however, the death of a good man, full of the hope of a blessed immortality ; and therefore, although afflictive to survivors in some of its relations, carries with it counterbalancing consolations.

In these deaths, which they have now been called to record, the Board would be reminded of their own mortality, of the need of prayer to "the Lord of the harvest" that he would raise up other laborers ; and they would hear anew the divine admonition, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." (Eccl. ix, 10.)

It is with much satisfaction that the Board are enabled to report, that, so far as is known to them, no other instance of death has occurred among the missionaries, or officers of the Society, in any part of the country. They have all been preserved, and are this day at their respective posts prosecuting their duties ; though by the sickness that prevailed extensively through the land, and in the places of their habitation, during a portion of the year, vast numbers were carried to the grave.

The receipts of the Society for the year ending April 1st, were \$63,867 28, and the expenditures were \$66,361 69. The Board have to regret that the former were not equal to those of the preceding year. The great financial embarrassments of the country were the causes of this falling off in the means of the Society—a misfortune which has been, however, no way peculiar to this Society. Indeed, it has suffered less, it is believed, than several of the other and longer established religious and benevolent organizations. The Board would also signalize the fact, as an interesting and encouraging one, that the deficiency is less in the receipts from the usual donations and annual contributions, on the part of the churches, than from legacies. Last year the amount received from the latter source was only \$1,150 ; whilst the income from that quarter was \$16,298 35 in the fifth year of the Society's existence. The Board record, with gratitude to the Head of the church, that they receive intelligence from time to time that the Society is kindly remembered by its friends, when, in view of death, they come to the disposal of their worldly substance. One or two instances of this have recently occurred, which have greatly encouraged, and will in due time greatly aid them, in the good work in which they are engaged.

It is proper to say that the above statement of the receipts of the

Society for the last year does not include the collections of the Rev. Dr. Heather, of Ireland, the object of whose visit was warmly commended to the Churches by the Board, and whose proceedings, they are happy to say, have been in entire harmony with their desires and plans. His collections, up to the middle of April, exceeded \$9000. For a full account of Dr. Heather's collections, the reader is referred to the Treasurer's Report.

In passing to other and still preliminary subjects, the Board beg leave to call the attention of the Society to several movements, all having a most important bearing on the work in which they are engaged.

I. Let us look at the measures which Rome is pursuing—as indicative of her policy, her hopes, her resources, and also of her steady and sure decline and final overthrow.

On the one hand, Rome is rousing herself up to the work of spreading her influence and her religion throughout the world. But it is worthy of remark that she directs her main efforts to the recovery of ground that was lost by those two grand "disruptions" which ought to have broken up forever her dream of universal dominion—we mean the GRAND SCHISM in the IXth century, and the GREAT REFORMATION in the XVIth, the results of which two movements, so far as our day is concerned, are that one hundred and fifty millions of people in Christendom refuse to recognize the claims of the Bishops of Rome! To the East and to the West she looks with longing eyes, and outstretched arms, as if she would receive to her bosom these millions of what she calls "schismatical" and "heretical" children! Although she is certainly not entirely idle, in regard to the pagan-world, it is believed that she scarcely does more than maintain the ground which she got possession of, two and three centuries ago, in India, in China, in the Indian Archipelago, and in Oceanica; whilst it is certain that her "missions" among the Aborigines of North America (and it is probable that the same thing is true of South America) have in many places almost disappeared. It is not to the conversion of pagans, nor Mohammedans, that Rome bends her greatest energies in these days, but to those who, though they bear the Christian name, are not of her fold. She is intent upon gaining over England and these United States, the bulwarks of Protestantism; and on both she bestows much of her attention and her efforts. But whilst she thus looks chiefly after the "Heretical" nations which lie westward from the "City on the Seven Hills," she is

far from being indifferent to the "Schismatics" in the East. She is much interested in the present war in that direction. Indeed, to please her was, we have reason to believe, one of the great motives which led the Emperor of France to enter into the contest—of France, which has for eleven centuries been the patron and champion of the Popes. The circular-letters, or mandates, of some of the Roman Catholic Archbishops of France and Germany, and even of the Bishop of Quebec, as well as the editorials and correspondence of some of the Roman Catholic journals of Germany, France, Italy, and Canada, have openly spoken in favor of the war, as a *Holy* war; as a war against a Schismatical nation, (the Russians,) and from whose results much is to be hoped for the spread of the Faith of Rome among the "Schismatic Greeks," and other Christian sects in the Turkish Empire, amounting in all to not less than fifteen or sixteen millions! In the indulgence of this hope, Rome counts much on the foothold she has among the Slavonic portion of the population of Hungary and Western Russia. Nor is she at all displeased at seeing Protestant England helping France in this great enterprize, at the expense of the influence which that country long had in Russia, and Protestantism through her.

On the other hand, whilst Rome is indulging dreams of conquest in the directions which we have indicated, it is amazing to see how she seems to take pains to fill up the measure of her impieties, her idolatries, and her blasphemies. It is but a few years since she canonized Alphonsus Liguori, who has done more by his writings to overthrow the very foundations of virtue in the minds of men that profess the Romish faith than any other writer that has ever lived! And within a few months a great assembly of Bishops and other ecclesiastics was convoked at Rome to assist at the proclaiming to the world that his Holiness had authoritatively settled—not by procuring the determination of a Council, or the concurrence of the judgment of a Council with his own, but by his own individual decision—of the dogma of the immaculate conception of the blessed Mother, not of God, as they impiously call her, but of our Lord's human nature. Although the ridiculous comedy has certainly been performed, yet it is difficult to realize it. One is ready to ask, "Where are we? In the nineteenth century? or in one of those ages of darkness when the miserable superstitions of Paganism crept into the Church and nestled there." What a burlesque upon Christianity, to see him who claims to be "Christ's Vicar" on earth, convening at Rome some nine or ten scores of Bishops from all parts of Papal Christendom, and

among them several from the United States, to hear him pronounce authoritatively that the dogma of the immaculate conception of the Virgin Mary is to be received henceforth by the "faithful" as a cardinal article of their creed!

And as if the absurdity of the whole proceeding was not enough, the reasons for it which have been assigned by the Pope and his defenders—even by his advocates in our own "enlightened" country, as it is vauntingly called—are as puerile as they are impious. The "authoritative" settlement of this dogma was to "put an end to wars," "banish all plagues and other deadly evils," "annihilate all heresies," and do many other things of like nature. In a word, it was to make this world almost a paradise! If we could think that Pius IX, and the gentlemen whom he called together, last autumn, from far and near, truly believed that such would be the results of this "authoritative pronouncement" of a doctrine, which, if true and important to be known, would have been settled by the Word of God, we might deem them to be proper objects of pity, instead of the contempt which they merit, and which they have received not only from the Protestant world, but even from many enlightened people of their own fold.

What other conclusion, it may well be asked, can we draw from these astounding acts of Rome than that her infatuation, her demen-tation, is very nearly complete, and that her days are nearly numbered! Everything announces that the reign of the "Grand Defec-tion" in the West, and of the "Grand Imposture" in the East, of the "Antichrist of Rome," and the "Antichrist of Mecca," of the "Scar-let Woman of the Seven Hills," and the "False Prophet of Arabia," is drawing very near to an end!

II. Let us now turn from Rome's movements to some others which are far from being favorable to her interests, and which *she* contemplates with anything else than satisfaction.

And first of all, let us look at those which are occurring in her own proper domain. We begin with foreign lands.

It is interesting to see that whilst Rome is still able to hold the rulers of most of the countries in the Old World, in which her faith is dominant—though to no greater degree to-day than she did years ago, and indeed not as much so,—there is one country, the kingdom of Sardinia, comprising the north-western part of Italy, which is every day becoming more and more alienated from the domination of Rome. What is going on in that beautiful country, is a fine com-

mentary on the speech in Congress of an Honorable member from Pennsylvania, in which he maintained that the Pope has neither claimed nor exercised political influence or action in any country, save his own little kingdom. For several years, on the contrary, the government of Sardinia has been called at every step to encounter remonstrances, intrigues, and other forms of opposition, at the hands of the Hierarchy of Rome. But that government had gone steadily on in its work of political and social reform, until it has placed itself in the foremost rank of enlightened and free nations in Europe. Compelled to strip the Romish Church of the vast landed property which she had accumulated during ages of superstition, it has recently resolved to suppress the greater part of the monastic institutions. The very first step in this movement drew upon the government a grave "admonition," and even threat from the Pope; and now that this measure has been resolved upon, we may soon expect a BULL of excommunication, unless the prudence of his Holiness proves to be greater than his courage.

In Spain things are in a remarkable state. And although we cannot expect that the Cortes will have the courage, because they have not the enlightenment, to incorporate the principle of Religious Liberty, or even Toleration, in the Constitution they are engaged in making; it is certainly hopeful that so large a minority of that body have shown that they have right views on this subject. This is something, and leads us to hope for better days for Spain. Nor are they so remote as many suppose. Certainly they are advancing, slowly it may be, but surely.

In South America, Brazil holds on well in her liberal career, and so do the States in the Valley of the La Plata. In New Grenada, the liberal party have triumphed over Mello and the Jesuits, and over their Constitution. That country is therefore again open to the Truth. Nor is Venezuela much less so. Peru is evidently becoming prepared for liberal measures on the subject of religious liberty. A distinguished priest has written and published a very able work on the errors and abuses of the Roman Catholic Church and its intolerance; and yet he has not been molested. He resides, we believe, in Lima. Some of the states of Central America are advancing in liberal sentiment, as regards religious liberty. But we see no signs of promise in Mexico, unless it be in the fact that she is sinking so deep in debt that the day is probably not very far off when the government will be compelled to confiscate the enormous property of

the church to pay the debts of the State, and curb the overwhelming power of the Hierarchy of Rome.

If we look at our own country we shall find some things which are well calculated to encourage:—

1. The people have very extensively been aroused to the dangers which are to be apprehended from the influence of the overwhelming immigration which has been setting into this country during the last few years. They have become justly alarmed at the boldness, the audacity even, of Infidelity on the one hand, and Romanism on the other, both in a great degree of foreign origin. And although there is, perhaps, some danger lest in certain quarters the feeling which has been excited may degenerate into hostility to foreigners, as such—a danger which all good men must guard against, and indeed from which our institutions are wonderfully adapted to save us—yet it cannot be denied that the demagogues of all parties who have been so basely engaged in courting the foreign population, and especially the Roman Catholic portion of it, have been justly and severely rebuked. It is to be hoped that if our present naturalization laws are sufficient, they will be henceforth better enforced; and that if they are not sufficient, they will be made so, without delay.

But the domain of this Society is moral and religious, not political. Its doctrine has ever been that the foreigner who comes to our shores, whether he be Romanist or Protestant, Christian or Jew, believer or infidel, should be treated with kindness, and allowed to live among us in peace. We should remember that we ourselves, or our fathers, were once strangers in this land, and knowing this, we ought also to “know the heart of a stranger.” On the other hand, it becomes the duty of those who come among us, even for the purpose of sojourning, to heed the Divine command to seek the peace of the land to which in the providence of God they have been brought, for in its “peace they shall have peace.” Jer. xix. 7.

2. It is an encouraging fact that in some States a disposition has been manifested to inquire into the monastic institutions which exist in the midst of us. Certainly something of this sort is called for. If our legislatures allow convents and nunneries to be established among us, with their high walls and avowed seclusion from the society by which they are surrounded, it is certainly proper that they should know what sort of discipline exists in them, and to what extent the liberty of the inmates is restrained. It is wholly contrary to the genius of our institutions and laws to allow any members of such

establishments to be kept there contrary to their will,—certainly not, if they have attained their majority. It is not allowable to parents to compel their children to remain under the parental roof and within the parental walls, if they have reached the epoch in their lives at which the law pronounces them to be of age. But it stands to reason that it is absurd to visit what are manifestly and avowedly *schools*, whether day schools or boarding schools, and not monasteries or nunneries, or other secluded establishments.

3. Nor can we forbear to notice the spirit of independence which is returning to the Roman Catholic congregations in some places in our country. Not to speak of the Church of St. Louis at Buffalo, which has for years attracted the attention of the Christian public, what has occurred at Hartford, Savannah, and some other places, illustrates that spirit. It is to be hoped that it will spread, until the next "National Council" of the Fathers of the Roman Catholic Church in this country will be compelled to abrogate the canons of that which met in Baltimore in 1849, and allow the "congregations" to hold their church property by trustees, as other religious societies among us do, and as the laws require all to do.

4. But the most important movement which has taken place in our country during the last year, so far as Rome is concerned, has been that which relates to the holding of "Church Property." On this question, which we do not hesitate to pronounce the most important question that has ever come before our legislatures, the public sentiment is at length beginning to be enlightened and aroused. For years this Society has labored by the voice of its Secretaries and Agents, through the pages of its Periodical, and its Annual Reports, as well as through other channels, to call the attention of our fellow-citizens to it. The passage of the "*Church Tenure Bill*" by the Legislature of the State of New-York, and by such overwhelming majorities in both Houses, after the able advocacy of Senators Putnam, Whitney, Brooks and others, is full of encouragement.

A similar law has passed the legislature of Michigan. The subject has been before the legislature of Pennsylvania—the only State perhaps in the Union which had, unwittingly as is believed, passed a law which gave to three Roman Catholic Bishops of that commonwealth all the power which the Council of Baltimore had resolved to put all Bishops in possession of, in regard to Church property. It is believed that the laws of Delaware and Virginia are all that could be desired, so far as this subject is concerned. What is needed, what

is absolutely necessary, if we would protect the people in their rights and save our country, is that every congregation, without exception, should hold all its Church property by a board of trustees—three or more in number, of which no priest, bishop, or other ecclesiastic, shall be a member,—and that they be required to give account frequently of the use which they make of it, and of its proceeds. In this way the most of the Roman Catholic congregations in this land held their Church property, until the present Archbishop of New-York appeared on the stage. Bishop England, of Charleston, complained in his correspondence with the Society of the Propaganda, more than twenty-five years ago, that this “trustee system” was one of the greatest obstacles in the way of the Roman Catholic Church in this country; but Archbishop Hughes and the Council of Baltimore have found a way round it—not by asking for the charters or titles of the Churches actually existing—not at all—but only by deciding not to send a priest to a church that does not place its title deeds in the hands of its Bishop, and so leave the people without the ordinary means of religion. This is tantamount to excommunicating a Church! The new law of the State of New-York is a stringent one, and requires confiscation of the property unless its provisions be complied with. It remains to be seen how Rome will get round this law. It is cheering to see that so many thousands of Roman Catholics, especially from among the Germans, both in this State and in Pennsylvania, have been so decided and earnest in demanding the passage of such a law.

It was high time, indeed, that an effort should be made to arrest the secret but cunningly-devised measures of Rome for getting a vast amount of property into the hands of her bishops in this land, and which may be employed in a way that would bid defiance to popular scrutiny. Property is equivalent to money, and money is power of the most dangerous nature in the hands of demagogues and ambitious ecclesiastics. The history of all lands where the Church, whether Roman Catholic, Greek, or Protestant, has been allowed to acquire and employ as it pleased vast wealth, abundantly proves this position. The countries which became Protestant in the 16th century,—Sweden, Denmark, Scotland, England, Holland, portions of Germany and Switzerland,—were compelled to confiscate the overwhelming wealth which Rome had acquired in the process of ages, amounting in some cases to a third part of all the lands worth owning. France, Austria, and Spain, still papal countries, have done what partook of the same nature. And now Sardinia is compelled to take the same

course. And will the people of these United States, with the bloody pages of history before them, allow Rome to carry out her cunningly devised plans here, and in doing so work the overthrow of our liberties, civil and religious? We trust not.

Having discussed these general topics, we now proceed to report the operations of the Society in the Home Field during the last year.

HOME FIELD.

During the year just closed the attention of the Board has been given with unabated interest to various forms of service belonging to the Home Field. The labor they have performed, and the care they have exercised, have been followed, as usual in all moral enterprises, with various results as related to individual cases, but in the aggregate with very encouraging success. No previous year of the Society's history has been marked with events so adapted to cut off the supplies of the treasury, and thus to embarrass and diminish its power of usefulness, and yet none has witnessed such advancement and just appreciation, in all parts of the country, of Protestant sentiments; such general investigation of the doctrines, claims, and tendencies of Romanism, and such activity in guarding against their corrupting and ruinous power. The people of the land have heard the warning voice which for a few years past has been lifted up by the watchmen who have been called to the duty of sentinels, in this regard; and having been convinced by many palpable and imposing facts of the exceedingly wicked, deceptive, and dangerous character of Popery, have taken hold of the subject in ways by no means flattering to the prospects of its leaders and friends, or to its further progress in the undisturbed and peculiarly favored manner which has hitherto distinguished it. In this general waking up of the American people to the claims of Evangelical truth, and to appropriate efforts to guard against the movements of Rome, to save themselves, their children, and all others from its power, the Board do devoutly rejoice, and they cannot repress, nor do they desire to disguise the emotions of thankfulness to God which they feel in connection with it. As they contemplate it, in relation to the past, their feelings seek utterance in the exclamation, "What hath God wrought!" Numb.

xxiii. 22. "This is the Lord's doing; it is marvellous in our eyes." Psalm cxviii. 23. The Lord hath done great things for us, whereof we are glad." Psalm cxxvi. 3.

ADVERSE EVENTS.

Before proceeding more directly to the statement of their labors and some of their visible results, the Board regard it as appropriate to refer to a series of events which spread their influence over almost every part of the country during a large portion of the year, and which have borne with great weight, and adversely, upon every branch of the Society's interests. They refer to the cholera, the drought, and the commercial perplexity which begun their career in the month of July last, and followed each other in disastrous procession. Rarely in the history of the nation has the usual order of things been so suddenly and so much disturbed, and so much embarrassment and distress endured, in so brief a period, as within the last year, by the several causes named. In these circumstances the Board deemed it proper to proceed with caution in executing the projected plan of operations which with great care had been devised at the commencement of the year, and which in ordinary times, it is believed, would have been entirely feasible. Regarding it as due to all concerned, to avoid incurring a debt beyond the means of payment afforded them, they modified their plan and omitted some things they had designed, and discontinued in the fall and winter some of the service upon which they had previously entered. They are happy, however, to report that the retrenchment of service has been less than it was at one time anticipated as about to be urged upon them, and the support which the cause has received has been better than its friends had ventured to hope. And thus they derive the pleasant assurance that the Society and its objects have continued to gain upon the confidence and sympathy of the American churches, and of the public in general.

RESIGNATION OF REV. DR. BAIRD.

There is one more event, however, to which they must advert before they proceed in their narrative, and to which they turn with the feelings of sincere regret. They refer to the closing of his official relations to and service in behalf of the Society, of the Rev. Dr. Baird, the Secretary for the Foreign Department. He has long been engaged in the work to which the Society is consecrated, and the Board had

hoped to have long enjoyed the benefit of his experience, his counsel, and his distinguished ability. But he deems it his duty to devote his attention and labors to another department of service, and the Board therefore are constrained, though reluctantly, to consent. His official relation to the Society as Secretary will terminate this day; but the Board are happy to assure their patrons and friends that the connection will not wholly cease.

The following document adopted by the Board at their meeting on the 12th ult. will show this connection, as well as their views and feelings touching this sundering of the relation which has so long and so happily existed, viz:—

Whereas, The Rev. Dr. Baird has labored for more than twenty years with distinguished success in advancing the interests of the Protestant religion, both in Europe and America, first in originating and sustaining the Foreign Evangelical Society—and for the last six years as one of the Corresponding Secretaries of the American and Foreign Christian Union; and

Whereas, He has felt it his duty to retire from this connection, notwithstanding our earnest desire that he would continue therein, and devote to it his eminent qualifications. Therefore,

Resolved, 1st. That this Board most reluctantly parts with his invaluable assistance, and that cherishing a deep sense of his past usefulness in our great work, we thankfully acknowledge the good providence of God in raising up so able an instrument of his gracious purposes.

Resolved, 2nd. That in his retirement Dr. Baird carries with him our highest esteem, for the ability, courtesy, and zeal, which have marked his official course; and our best wishes for his success and happiness in any field of duty where he may be called to serve our common Master.

Resolved, 3d. That he be requested to accept the office and hold the relation to the Society of a Vice-President, and that his name be thus entered upon its records.

Attention is now invited to the

PUBLICATION DEPARTMENT.

As usual, the Board have continued to publish monthly, during the year, the Magazine entitled the American and Foreign Christian Union. It is an octavo of 48 pages, printed with good type, and on fine white paper, and at the close of the year makes a volume of 576 pages, comprising the operations of the Society, historical, statistical, missionary, and other intelligence of great importance in reference to

the subject of Romanism. It is furnished to subscribers at \$1 a year in *advance*. Some additions have been made to the list of subscribers within the year just closed, and its extensive circulation has done its share, it is believed, in giving proper views to the public of the Romish system, and of the manner in which it, and Romanists, should be dealt with. While it has showed the anti-scriptural, oppressive and ruinous nature of the system in all its relations, it has urged, in the treatment of persons who are under its dominion, no other measures than those which the Gospel warrants, and those only in the spirit of kindness and of love.

It is not published as a source of revenue to the treasury, but rather to diffuse information, and to enlist the public in the great work in which the Society is engaged. Many copies have therefore been distributed every month gratuitously, besides those which are furnished to Life Members and Life Directors.

Hitherto the non-observance of the rule in regard to payment *in advance*, on the part of subscribers, has occasionally induced embarrassment. Owing to the rise of the price of paper, printing, and other labor, it must now induce more, if the Magazine is continued at its present price and size. To continue these, it will be necessary to adhere strictly to the rule of payment in advance, and after the close of the present volume it will not be sent to those who are in arrears, nor continued longer than the period for which it is paid. The Board cannot but believe that this measure will approve itself to the judgment of all the friends of the Society, and they will hope that each one in his place will retain and pay for the work, and also do what he can to increase its circulation.

Through the first three quarters of the year the Board continued to publish monthly the *Missionary Intelligencer*, and the *Mission Blatt*. The former was published in English, and the latter in German. Both were small sheets, devoted to the interests of the Society. Their circulation was chiefly gratuitous from the beginning, and in their spheres they accomplished a good work. But the multiplication within a few past years of Evangelical newspapers at low prices, and conveying much information respecting the movements of Rome, greatly diminished the importance of continuing these publications, and suggested the propriety of their discontinuance, and the direction of the funds requisite for their support to objects of equal importance to the common cause, but less attended to by others. They were therefore discontinued in December last. The gratuitous distribution

of these papers in different parts of the country amounted to 9,000 copies among the Germans, and 27,000 copies among the American churches.

Of the Fifth and last Annual Report, an octavo pamphlet of 89 pages, there was published an edition of 6,000 copies. These were distributed among the Life Members and Life Directors and friends of the Society in this country and in Europe. By this distribution some of them went into the hands of magistrates, judges, and legislators—others were sent to various ecclesiastical bodies, to officers of colleges, and of theological seminaries, to Christian Associations, and to persons in almost all ranks of life. The distribution has been gratuitous, and has subserved the interests of the cause in many ways.

During the year the Board have distributed somewhat extensively, and it is believed very advantageously to the interests of religious liberty, and of our country generally, several important documents which were printed by others. These were the Speech of the Hon. Lewis Cass on the subject of the religious rights of American citizens, residing or traveling in foreign countries, delivered in the Senate of the United States on the 13th of May last—the Speech of the Hon. Mr. Brofferio on the subject of the suppression of Monasteries and Nunneries in Sardinia, delivered in the National Parliament on the 10th day of January last—the Speech of the Hon. J. O. Putnam, on the "Church property question," delivered in the Senate of the State of New-York on the 30th of January last—and a pamphlet of 32 pages, octavo, on the subject of "The imminent dangers to the Free Institutions of the United States through Foreign immigration, and the present state of the Naturalization laws; by an American."

These productions were timely. They were called forth by urgent circumstances. And from their decided ability, the importance of the matter to which they relate, and the respectability of the sources whence they emanated, they have received great consideration, and exerted a wide spread and salutary influence. They have done much in aid of our efforts to arouse the public mind, to lead the people to think about and to study the system of Romanism, and also to inaugurate a new state of things in almost every quarter of the nation, in respect to the appreciation of American and Protestant institutions, the result in this land, under God, of the wisdom, toil, treasure and blood of our forefathers, and of the duty of American citizens, patriots and Christians, to maintain them, against the efforts of unprincipled political demagogues, or of an ambitious hostile hie-

rarchy of foreign birth and sympathies,—or of any other foes. The prospect is now full of hope, that Protestant principles, and the free and valuable institutions that have sprung from them, and which from some cause in late years were manifestly overshadowed and sinking into disesteem, and approximating a condition of imminent peril, will be restored to their original places in the hearts of our citizens, and be warmly cherished and long maintained. The value of these results to the nation no words can fully represent.

BOOKS.

The early appearance of indications that pecuniary straitness was about to be suffered by the public, gave warning to the Board to defer engaging in the publication of new works till these omens should give place to others more encouraging. But with the progress of time these encouraging signs did not appear. What was at first but anticipation, became shortly an oppressive reality. And although the Board had in hand copies of several works of much interest, which they approved, and would have been glad to have published, yet from a sense of obligation they refrained from putting them to press.

The only entirely new work which they issued was a small one in the Spanish language, designed for the use of schools, and which sets forth in a plain and simple manner some elementary principles and fundamental doctrines of the Gospel, as well as some things which appertain to literature and science.

They have revised, however, a number of the works formerly published, and added what was necessary to adapt them to present times, and rewritten some of them, almost entirely. Of former publications they have issued several editions during the year.

Believing that God in his providence was calling our nation to a great work in regard to Romanists, in this and other lands, and that our youth especially, should be educated in respect to the doctrines, usages, and anti-Christian character of Romanism, and thus guarded against it, the Board have prepared a small library from the various works they had previously published, consisting of twenty-three volumes, (which they offer at the price of seven dollars,) for the use of the older and more advanced classes in Sabbath Schools. To the smaller or younger classes, who are incapable of comprehending the subject, it is unsuited. For them it is not designed; but to those who have attained nearly to mature years, or are approximating a full de-

velopment of their rational powers, it is highly suitable and important, if they are, when assuming the responsibilities of their majority, to understand their dangers and their duties as Evangelical Christians, or as citizens. And it is gratifying to the Board to be able to report that their labors in this particular have met with very flattering approval, and that many congregations in various parts of the country have already added this library to their other books for the benefit of their Sunday Schools.

TRACTS.

To the series of tracts noticed in the last report the Board have made no additions within the year just closed. They have several on hand, however, ready for the press, but from prudential considerations have forborne to publish them. Each number of the series published has been found to be useful to the Missionaries, in opening the way for their labors among Papists, and in exciting a spirit of inquiry on their part in relation to Evangelical religion, or to some of the tenets and usages of Rome, which they had embraced, or to which they had submitted. Several editions of each number have been issued since the last anniversary, and many pages distributed in different parts of the land, where our Missionaries have labored. No. 1, The Bible ; No. 2, Do you pray for Roman Catholics ? No. 5, Protestantism the old religion, Popery the new ; have been translated into the German, and published during the year in that language. The other numbers of the series are much wanted in the same tongue, and the hope is entertained that valuable additions will be made to the series, and that the Board will be enabled to publish the whole before long in the various languages spoken by the Papists resident in our country.

In the discharge of their duties the Board have been constrained to make very considerable use of the press ; and to some extent, in a manner not directly remunerative to the treasury, in a strictly commercial sense. Concerning the object, importance, and various other things connected with their labors, the public, and even many in Evangelical churches, needed light. Romanism was not understood. On the part of many its anti-scriptural and wicked character and destructive tendencies were not believed ; and the press was the most appropriate instrumentality for diffusing that light which could put them right in respect to these things. The various publications of the Society have, therefore, in many cases, been issued gratuitously, and although not promptly followed by a return to the treasury in

dollars and cents of the pecuniary cost at which they were furnished, yet in the increased information of the people concerning the Society, and the whole subject contemplated in its organization and labors, it is believed that the outlay is justified. When the American churches shall have been fully informed on the subject of Romanism, and have come to a just appreciation of it as represented in scriptural prophecy, and as illustrated in authentic history wherever it has existed, one vastly important end which the Society seeks will be gained; and an essential part of the preparation for a vigorous effort for the evangelization of Papal countries will be made. Then, but not till then, may hope be entertained that the strength of our churches will be brought to bear steadily and effectively on this great work—the renovation of Christendom—its redemption from the corruption of Popery. The amount of the gratuitous distribution of publications during the year at home and abroad is little less than 5,000 dollars.

LIBRARY.

The want of a well selected library of standard Roman Catholic authorities, and also of Protestant writers on the subject of Romanism, is more and more felt, as Romanists multiply in the country, and develop their policy, and set themselves at work to accomplish their designs. The great want of such a library was mentioned in our last report. At no time has it been so much needed as within the past year, for no year before it witnessed such a general inquiry in our land in regard to the Papacy.

At some point such works should be collected, from which the public, as necessity required, might obtain reliable information in respect to the Papal organization, its teachings and practices; and none is more natural, perhaps, than the rooms of the American and Foreign Christian Union. The Board respectfully, therefore, commend the subject to the consideration of the friends of the cause, and assure them that donations in books, or funds to purchase them, will be thankfully received, and faithfully applied. They have received some contributions for this object within the year, which were highly acceptable, and they earnestly hope in the course of the current year to receive many more.

MISSIONARY LABOR.

As in former years, the missionaries, both lay and clerical, have been employed chiefly among the immigrant Papists from foreign

countries, the native papal population being as yet comparatively inconsiderable. They have labored in thirteen States of the Union, and among the German, French, Irish, Spanish, Polish, and Italian residents, or political refugees. A few have confined their labors to single congregations, but most of them have had wider fields. It is not so much the design and wish of the Board to collect and retain the people in distinct or separate congregations, as to withdraw them from the errors of Romanism, and lead them to a saving knowledge of Christ, and induce them to go into evangelical churches already organized, and become early conformed to American usages, policy and laws. The Board are satisfied that the sooner all foreign nationalities are laid aside the better, with those who are to be American citizens.

The German Congregation at Buffalo, New-York, has enjoyed the ministerial labors of the Rev. Charles Doppenschmidt during the year with ordinary results. The Sabbath School in connection with it is remarkably flourishing, having an average attendance of about 200 scholars.

The French congregations in Detroit, and in Greenfield township, Michigan, have had the service of the Rev. P. J. Hof, during the year, and the Gospel has not been without marked results among them, in favor of evangelical principles and practical godliness, though with its enemies it has met much opposition.

The German congregation in Newark, New Jersey, enjoyed the services of the Rev. William Winnes from the beginning of the year, till the first of August last, when he was transferred to the city of Cincinnati, Ohio. The congregation having attained to such numbers and strength as to be able to do much for their own support, Mr. Winnes was withdrawn, and they were referred to the denomination, to which they had chosen to attach themselves, for counsel and such pecuniary aid as they might need.

The French congregations at Perry's Mill and Mooers, in Clinton county, New-York, have had the service during the year of two missionaries in succession, each of whom extended his labors to adjacent villages and districts where the Canadian French reside, with manifest benefit to the cause of Protestantism and of public morals.

Besides sustaining their labors in places formerly occupied, during the whole or parts of the year, the Board have commenced to labor in several *new* fields, since the last anniversary. They have begun a mission amongst the French Romanists in Burlington, Vermont, and in the settlements in the vicinity, with encouraging

success. They have established two missions in the city of Saint Louis, Missouri, one among the Irish and the other among the German Papists. These missions are doing much good and are in a flourishing state.

They have also established a mission among the German Romanists in the city of Cincinnati, Ohio, which is very promising. They have also commenced to labor among the Irish Papists in Dubuque, and vicinity, Iowa. They begun also to do something last autumn among the Polanders in the city of New-York; but in view of existing circumstances they continued their efforts in that direction only a short time.

The following extracts from the reports of some of the Missionaries, and from the correspondence received at the office, will show the kind of labor performed, and some of the visible results. As extracts from reports are given in the Magazine every month, taken in the course of the year from all parts of the field, but few, and those quite brief, need be submitted now. They will be read, we are sure, with interest, and will make it quite plain that our missionaries are rendering a good service to the country and evangelical religion, and that Papists are not beyond the reach of kindness nor the power of the Gospel, when presented in its simplicity, and in its own heavenly spirit.

EXTRACTS FROM REPORTS.

1. The Rev. J. B. C. Beaubien, who was appointed last autumn to labor in the northern part of the State of Vermont, in his report says:

"The places where I have been laboring are Burlington, Winooski, Shelburn, Hinesburg and Milton. I have a few times also visited Georgia. My labors have been almost exclusively among the French population of those places. During the above mentioned time I have visited 80 families, most of them at different times. I have conversed on the subject of religion with 215 persons, 120 of whom are Romanists. *Two persons* have been hopefully converted. From 8 to 10 Papists have been led to see their errors, and have proved by their actions the sincerity of their words, but they are yet unconverted. I have distributed 30 Bibles, 12 Testaments, and 3,500 pages of Tracts. I have had meetings twice on the Sabbath, and from two to five times during the week. The attendance on these meetings has varied according to the places where they were held. In Winooski from 15 to 25 attend regularly, some of whom are Romanists; but

whenever I preach in other places, I have an attendance of from 30 to 40, all Catholics, if I speak only in French, and of 150 to 200 if I speak in English and French. The whole number of the meetings I have held is 92. I have had 8 opportunities of taking part in Protestant meetings, and of calling the attention of Christians to the importance of missionary labors.

"The priests in this part of Vermont have of late done so much to increase the number of their followers, and to stop the spirit of inquiry which seemed to exist among them, that they have caused a multitude to reflect on their position, and to inquire whether Rome is right or not, and some have become convinced that Rome is wrong. Such have been dragged out of Protestant churches, and carried to the priests, but in vain. In the presence of those teachers of lies, they have confessed Christ. Others have secretly been compelled to go to confession. Of this number is the young lady I mentioned in my last report. Her friends and relatives took advantage of her youth and obliged her to confess, but soon after she met with one of our number, and exclaimed, 'that confession makes me feel more condemned than ever.' I have the assurance that she will never worship the 'beast' with sincerity.

"Four weeks ago a woman put away her beads, saying that it was 'for ever.' She is firm and steadfast, and attends our meetings as often as possible.

"Knowing as I do the state of religious feeling in this field, I rejoice in the assurance that the number of those now opening their eyes to the truth is great."

2. The Rev. Louis Baradon, Missionary to the French Romanists in Clinton County, New-York, writes:

"The missionary field among the Romish people for which I have been commissioned, includes Perry's Mill, Champlain, Chazy, and Mooers. I am residing at this last place. These four stations are the object of my care.

"At Perry's Mill we have had six or seven conversions. Among them I might mention an old man and his wife, both very joyful in Jesus. As I have had the pleasure to tell you in my monthly correspondence, this small people of Perry's Mill, men and women, have in a large measure the spirit of prayer, a good evidence of the life of God in the heart.

"When I entered this field there was no meeting held in Champlain. I preached there from June to July as much as it was possible for me to do. I received there some encouragement. Our meeting consisted of about twenty persons very well enlightened. For four or five weeks past I have not preached there. The Baptists now occupy that station.

"I go now to Chazy every fortnight. The congregation is small, but I

have hope for that place. I am eleven miles distant from it, and the road is very bad, but I visit it regularly.

"At Mooers village we have meetings every Thursday night. I have preached alternately in four small congregations, making together sixty to seventy Protestants, besides those who attend occasionally, but are not Protestants.

"As to the work of evangelization among the Romish people, I have not kept notice of the number of visits made to them, house by house, nor the number of Tracts, Bibles and Testaments distributed to them. I have done the best I could by seizing every opportunity offered to speak to them about their salvation, and to put into their hands the Bible or Tracts. I have French tracts and the Scriptures which I give freely. My most ardent desire is to do them the most good. I am ordinarily well received among them."

3. Mr. P. M. Borst, who labored among the Irish and German Romanists, and also engaged in distributing the Society's publications in the City of New-York, in his report says:

"My labors during the quarter have been directed to visiting the native and Roman Catholic population in my district, and also the Ministers and Superintendents of Sunday schools, in order to introduce the Society's volumes into the Sunday schools. I have succeeded in distributing some of the Society's books. I have visited 1223 families and places of business, and read the Scriptures and prayed with many. These visits have been introductory to others, and have served very important ends.

"They have served to make manifest the hostility of some, and the indifference of others, and the want of a *proper* appreciation of this kind of service by the great mass of those whose minds are not unfavorably disposed. It has also served to demonstrate that these various states of feeling may be successfully dealt with, by presenting the truth on the subjects, to which they relate."

Mr. Borst gives many instances of his interviews with persons within his field of much interest, which show that the labors of missionaries are difficult, yet very important.

4. Rev. C. Doppenschmidt, in one of his reports, thus writes respecting his labors among the Germans in Buffalo, in the State of New-York:

"During the past month the number of attendants in our Sunday school, has reached 220. Both the superintendent and teachers have endeavored to awaken an interest in the school; and with this in view,

Bibles and Testaments have been distributed. In my pastoral visits I have made special efforts to gather children into the Sunday school, and to impress upon parents their duty in respect to their offspring. Young men and young women have recently taken hold with interest, and we have been greatly encouraged by the presence of our American friends who come in from time to time. There is still much of poverty in our midst and no work to be found for them thus suffering. Much is done for their relief, yet in my visits I witness much destitution. I have made 50 calls during the month,—many Catholics have conversed with me freely, and I have brought before their attention Christ and him crucified, pointing them to the one perfect sacrifice offered on Calvary. I have talked to them from the Epistle to the Hebrews respecting this sacrifice, and proved to them that their mass was of human invention, and an abomination to the Lord. With some my labors have been of no avail, with others they have awakened the inquiry, 'What shall I do to be saved?' I directed them to the Saviour, and besought them to study the Scriptures. May the Lord grant that they become really his, and that their interest be not transitory but enduring, founded upon a knowledge of his truth. Our religious services have been regularly held and well attended. Some heads of families have announced their intention to join our number."

5. Mr. M. F. Fennell, Missionary to the Irish Romanists in the city of St. Louis, Missouri, furnishes the following statistics. They show an important work done:

"Number of Roman Catholic families visited the last year 1200; converted to Protestantism 7; hopefully converted to Christ 2; number of Bibles and Testaments given away to Romanists 20; of pages of tracts given away to Romanists 800; of Romanists induced to attend evangelical churches 7; of Roman Catholic children induced to attend Protestant Sunday schools 100; of Sunday Schools I have conducted myself 3; of children who attend them 100; of meetings held for reading the Scriptures, prayer &c. during the year 40; number of meetings attended to interest Protestants in my work 35; of the Sunday school libraries sold 25; of subscribers for the Magazine 2; of Gavazzi's lectures sold 3."

The early part of the year, and indeed till autumn, Mr. Fennell labored in Chicago, Illinois. The prospect of his mission in St. Louis is very encouraging.

6. Rev. P. J. Hof, Missionary to the French and German Romanists in Detroit and vicinity, Michigan, writes:

"I have three meetings on the Sabbath days; one of them is a Bible

class, and the others for preaching the Gospel in the French language. I have given away four Bibles, and a great number of tracts and pamphlets exposing the errors of Romanism. And although the number who attend our service is not large, ten Roman Catholics now in connection with us left the Church of Rome during the year, and four of these are hopefully converted to Christ. . . . The winter through which we have passed has been very hard for poor folks, but the Lord was merciful, and our wants were provided for. I was enabled to relieve many poor families through the means of benevolent Christians. In that way, I brought to one distressed family clothing, to another fuel, and to another bread; and also to every one of these the bread of life. The result of this service gave me great encouragement. It enabled me to bring the blessed Gospel to some of the Roman Catholics where I had no access before. Being thus encouraged by some of the Canadians, I thought the time was come when the Lord would spread the blessings of this mission through the city, among the Germans, as well as French, and I began my Bible class among the Germans. Our meetings are held from house to house, among the families who wish to have them, and they are attended by auditors of all Christian denominations among the Germans. The simplicity and evangelical character of these meetings made them interesting, and the spirit of God opened the hearts of many; but Satan, enraged by these things, soon troubled us very much by sending in persons to disturb us when engaged in divine worship. . . . All these things, instead of breaking up our meetings, have contributed to their success. The last one was very well attended.

"In my visits among the French Romanists, I have many encouraging things, as well as things of another character."

The Missionary here gives a narrative of two men (Romanists) whose hatred to the Bible had led them to tear out a part of its leaves, and finally to burn it, and who at last gave good evidence of conversion to Christ. One of these converts is of a highly respectable position in society, and it is hoped that he may prove to be an instrument of great good among his countrymen.

7. Mr. Samuel Horton, Missionary to the Irish Papists in the city of Newark, N. J. has continued his labors during the year. He has occasionally visited towns in the vicinity to distribute the publications of the Society, and especially to bring before the Superintendents and teachers of the Sunday schools, the Library which the Board has prepared for the more advanced classes. The following statistics are taken from his annual report recently received.

"The number of visits made to Romish families is 2,644, Tracts dis-

tributed 1,607, Bibles and Testaments given away 39, Libraries sold to Sunday Schools 25, other schools visited 13, Romish children sent into Evangelical Sunday schools 30, number of prayer meetings attended in Romish families 124, addresses delivered in various places, and in behalf of the Society 60, number of persons obtained to subscribe the temperance pledge 167."

Mr. Horton says: "Addressing them in a kind way, I am permitted to reason with the Romanists on the vital points of religion, and even to show them the dangerous errors of their system. Many of them confess that what I state to them is true. They allow me to pray with them and for them, and many seem anxious for my visits to be more frequent. I have succeeded in distributing the Library beyond my expectation, and have obtained a number of subscribers to the Magazine. The winter through which we have passed has been one of unusual severity, and of great suffering among the poor. But still the door for usefulness has been more open to those who were inclined to enter it and labor. I can but rejoice in the good work that is done through the agency of our Society."

8. The Rev. Thomas Jordan, Missionary to Romanists in Hampden county, Massachusetts, has continued his service during the year. He and the friends of the cause have been greatly encouraged by the progress of the truth among the people with whom he has labored. The following statistics, will show the state of the mission in part. He says:

"The number of Romish families visited is 300, the number of visits to them for religious ends 2,260, number of Protestant families visited 100, and of visits to them for religious purposes 700, number of meetings for prayer conducted 300, Bibles granted to inquiring Romanists 20, Testaments 40, Tracts distributed 1460, converts from Romanism 23, number of Romanists in the Sunday school organized exclusively for them, 43."

Mr. Jordan has extended his labors in the course of the year to Thompsonville, Cabot, Southbridge, Longmeadow, Globe Village, Charlton, Chicopee Falls, and Holyoke. Springfield is the principal seat of his operations, and the place of the Sabbath school.

9. Rev. J. L'Heureux, stationed at Brandon, Vermont, to labor among the French Romanists, says:

"My field of labor is Brandon, Whiting, Middlebury, Orwell, Pittsford and Rutland. But I have gone beyond these limits at times, so as to advance the work of God among the French people. The numbers which assemble in each of these places to hear the Gospel are not large; yet *thirty-six* persons within the year have left the Romish Church.

"At Brandon my Sabbath school is under the care of ladies of the place, and I hope that in the course of the summer we shall have a Sunday school in Whiting. Everywhere I go, I advise the parents to send their children to Sunday schools. I have gathered 6 small flocks during the year; have had 215 prayer meetings, have preached 106 times, have visited 300 families, and have conversed upon the subject of religion with more than 1000 persons."

10. Mr. John Murphy, Missionary to the Romanists in Albany, N. Y. and subsequently transferred to Dubuque, Iowa, thus writes:

"My field of labor for the year has been Albany and vicinity, N. Y. and Dubuque and vicinity, Iowa. The number of visits I made is 5,500, of which 4000 were to Irish and German Romanists. I held 2000 religious conversations or dialogues with individuals, families and groups of Romanists; lent books, Kirwan's letters, and others to 80 persons, and gave away 10,000 pages of tracts. The cost of tracts published by the *Society*, and the wear and loss of the books I lent, I reckon at 20 dollars, which may be added to the Society's grants to Romanists. I have given away 5 Bibles and 24 Testaments.

"Among those with whom I have labored are many who are enlightened on the subject of Romanism, and disbelieve in priestly absolution and purgatory; but still believe in some of the peculiar dogmas of *Mother Church*. Four persons have been converted to Protestantism, and one hopefully to Christ. A hundred dollars' worth of the Society's publications have been sold by me during the year, and two dollars' worth of the smaller volumes to Roman Catholics. I have good encouragement in my present field of labor. In my daily visits, I find many who set but little value on the priests or their religion, though they do not like to stir up the bitterness of their countrymen by giving up the name of Roman Catholic. I have placed the young girl (who became a Protestant in my family) in a good Christian family in Wisconsin, to be brought up by them."

11. The Rev. J. McDevitt, Missionary to the Irish Romanists in Louisville, Kentucky, thus writes:

"I send you my annual report with gratitude to God, for the signal manifestation of His presence amidst persecution, which well becomes the follower of Nero, one who sits on Nero's throne. And yet these feelings of thankfulness are mingled with sorrow, to think that men, professing to be the followers of Christ, could take a "cowhide," enter houses, and holding it over the heads of the children, with threats of cursing publicly their parents, compel them to take a solemn oath not to go to my school! and,

that the 'Sisters of Charity' (?) and of 'the Good Shepherd' (?) would COMPEL the children at their *day-schools*, on their knees, to make a solemn promise never to enter our school room, and after this invest them with a *new order*! a medal to keep them from Sunday schools, and a permission to break God's holy day, obtained from two priests in this city! Only a few however availed themselves of it. Such conduct is opening the eyes of these poor deluded followers of 'the Man of Sin,' for we have every Sunday 170 of them marching from the darkness of Popery into the light of the glorious Gospel of Jesus Christ! The following will give you a concise view of some of my labors during the year, and also of some of their visible results, viz :

"The number of families visited is 1900, prayer meetings held 60, Bibles distributed 43, Testaments 70, pages of tracts 6000, works on Romanism (kindly presented by friends) distributed 34, number converted from Romanism to Christianity 11, number of families now under instruction 50, children and adults composing such families over 200.

"Thus in defiance of all the power of the Papal Hierarchy here, we are (blessed be God) in a most flourishing condition."

12. Rev. C. Popp, Missionary to the German Papists in Saint Louis, Missouri, thus writes :

"Perhaps nowhere in the United States a more formidable stronghold of Romanism will be found than in St. Louis. St. Louis is called, and is truly a Roman Catholic city. Its founders were Romanists. Their number yet far exceeds the number of all the Protestants, and is daily increasing. Of the 26,500 German immigrants who arrived here last year, according to an official report, more than one-half were Romanists, and over 6,000 of them took their abode in this city and vicinity. The riches of the clergy (and this is the mystery of their immense power) amount to one-seventh or one-eighth of all the taxable property of St. Louis. Over 120 priests, many of them Jesuits, watch with unceasing care and zeal, day and night, for the interest of the Pope and the down-breaking of Protestant influence, if in any way brought upon their flock. Many thousands of avowed infidels help undesignedly to increase the power of the "*Man of Sin*." Many lukewarm Protestants, who have in view only their own worldly welfare, fear an open declaration against Popery and the Jesuits, and denounce us as disturbers of the peace of the community. Even the different Protestant denominations divided in their power by a prevalent sectarian spirit, favor, in this wise, the ascendancy of Romanism. The friends of our cause are few in number, but, I declare it with joy, zealous and courageous. This is our present position. You will therefore see that the position of your Missionary here is not a favorable one for speedy success. Even with the

most faithful labor, only a slow progress of the work can be anticipated. The enemy is rich, numerous, cunning and watchful. The mission was begun four months ago."

The following statistics are gathered from the report, viz:

"The number of families visited is 623. Of these 550 are Romanists. Number of visits for religious ends, 700. Number of Romanists led to Protestant churches, 17. Number of Testaments distributed to Romanists, 19. Number of children induced to attend Protestant Sunday schools, 6."

The missionary gives many interesting details of his visits among the poor and deluded families; finds himself often embarrassed by the migratory character of the Germans who come into the city, not being able in many cases to find those he has visited several times. They are also in many instances very poor. They are much neglected and oppressed by the priests. He is encouraged, however, by many things, and by none more than by the increasing abandonment of the confessional, on the part of the better classes of the people.

13. The Rev. J. C. Sinclair, Missionary to the Irish Romanists in Pittsburg, Pennsylvania, writes:

"The Missionary year has been remarkable for the events which have transpired, and are yet to a certain degree affecting almost all classes of the community in this region. The drought dried up our rivers, scorched up our fields; man and beast felt its effects. The Cholera came next, and in a few weeks upwards of a thousand of our citizens were swept away from the midst of us. Troubles then came into our monetary affairs. Everything wore a gloomy aspect.

In the midst of this alarming state of things your missionary has been enabled to labor daily, and trusts that his labors were not wholly fruitless.

This is perhaps one of the most important of the Society's home fields, and one of the hardest, the most difficult for a missionary to effect anything in. It is a new field, and the opposition is strong and numerous. The staff of priests and nuns is large, and they labor assiduously in the service of Rome; and with them is a host of subalterns, directed by the Bishop of the diocese, aided by the confessional, which has been the living wheel, the very life blood of the Papacy, and her guardian angel.

My labors among the Romanists are entirely confined to personal visitation in their own houses. The aggregate number of visits thus made during the year is 3270. Three fourths and upwards of these official visits,

were made to Irish, a few German families excepted, members of the church of Rome. The severity of the winter and the wide-spread destitution brought crowds of applicants for charity in respect to provisions, clothing and fuel, to my house. And I cannot but acknowledge my gratitude to the young ladies' and the Howard associations for the assistance which they have given me in my labors, by authorising me to report to them all destitute cases which might come to my knowledge. By these means a wonderful access to the subjects of my mission was afforded; doors and hearts were opened to me, which on former occasions were barred against the most distant access.

At present there are four men and three women of whom I have some hope. There are four children attending Sabbath school. The individual whose child I baptized, is firm and I hope will continue to grow in grace. Another individual whose wife destroyed his Bible and put him to jail because he read Protestant publications is, I trust, determined through grace to continue in seeking after the truth. I have of late been preaching occasionally in the 8th Ward Public school house. I have also distributed 19,112 pages of Tracts, and 13 copies of the Scriptures gratuitously among Romanists, 1 Irish, 1 French, 1 German, and 10 English Bibles. I have also preached by invitation in the various churches of this and of Allegheny City, visited and addressed most of the Sabbath Schools in both cities.

Having given you a brief report of my labors for the past year, I shall conclude by a few remarks on our future prospects, and our duty. First, Allow me to say, that perhaps with the exception of New-York, the cities of Pittsburgh and Allegheny, with their surrounding boroughs of Birmingham, Temperanceville, Manchester and Lawrenceville, is one the most important stations now occupied. They have become the centre of communication between our eastern and western states. Our public works in iron and glass, our coal mines and spacious rivers, our rail way and steam communications to every part of the great Union, are powerful inducements to make our cities the resting place of the poor and laboring classes of Europe who land annually on our shores. In this way the Papacy is gaining strength daily, and growing up into her youthful vigor and glory. No less than 8 Popish churches have been dedicated in this diocese within the last year, and the accumulation of church property is, I believe, unequalled in any Popish diocese in the Union.

Secondly,—The mission is only in its infancy. The door of future usefulness is wonderfully thrown open by the Almighty, by his great and wonderful acts in the midst of us."

14. The Rev. M. Welsh, one of the Society's laborers, writes:

"My labors for the past year have been chiefly in the states of New

York and Connecticut. In these I have traveled extensively, and met with a great deal of encouragement. I find on examining my journal, that I have addressed 58 Methodist congregations, 24 Baptist, 34 Presbyterian, 9 Dutch Reformed. I have on an average preached twice every Sabbath, and more than once in the week. I have also delivered 11 lectures in the Irish language, to Irish audiences, making in all 136 congregations, or 75,000 people; have addressed 31 Sabbath schools, and obtained for the Magazine 1497 subscribers, and for the treasury \$207 40 in donations.

I have distributed among Roman Catholics 11 Bibles and 21 Testaments; I have visited 350 Irish Catholic families, and prayed with all who were willing to hear, and but very few refused; conversed with hundreds upon the truths of the Gospel's religion, and contrasted it with Popery, and distributed 3000 pages of tracts. By these means several are truly converted to God, and many now are reading their Bibles, and pondering those truths to which I directed their attention. In all this, I devoutly rejoice, and to God be all the praise."

15. The Rev. W. Winnes, Missionary to the Germans, labored the first four months of the year in Newark, New Jersey, very usefully, and was then transferred to Cincinnati, Ohio, to establish a mission in that city. In relation to that field he writes:

"It was hard for me in the beginning. Every thing looked dark and gloomy. In looking back and forward, I can say, I feel now much joy in my field of labor.

I believe that there are near 20,000 Roman Catholics in this city. It is a hopeful field. Some families during this winter were truly converted, and joined Methodist and other churches.

The priests in this city do all that they can. They build very large churches, and they appear very fair. I found in my family visits that most all Roman children are sent to the priest's day school, to keep them out of the public school. On Sabbath, they keep the school open, to keep the children from the Protestant Sabbath school, yet there are a good many Roman Catholics that send their children to the public, and to Sabbath schools.

A few days after my arrival, I began my missionary labor, making family visits from house to house. I felt my station in this city was an important one; I prayed to the Lord for strength and he helped me. For the first five Sabbaths, I did not have a preaching place for myself, but I preached in other churches, and helped teach in Sabbath schools. I thought that I must begin for myself a Sabbath school, and preaching service. I went to Rev. Dr. Fisher and told him. He went with me and we found a Hall, where I began my first service. The first

Sabbath I had *four* hearers. Before the next Sabbath a committee rented an engine house for my service and Sabbath school. On the first Sabbath we had not one child to attend the Sabbath school; I thought it was in vain. At the first service in the engine house were a few more than in the Hall. The next Sabbath we had 36 children in the Sabbath school, and now we have some times as many as 80. It is a very hopeful school, there are many Roman Catholic children among them. This school begins at 9 o'clock on Sunday mornings.

I began my service on Mount Auburn, but after a while we gave it up. The Committee then rented an old church in Clinton street for a year; I preach there now every Sabbath to between 50 and 60 hearers. Our Sabbath school, that we began in the afternoon in this church, is increased from 10 to near 60 children. I have faithful Christian men as teachers for my Sabbath school. Every month we have a teachers' prayer meeting for the Sabbath school. I conduct the Sabbath school from the beginning to the end. On Sunday morning, from half past 8 o'clock, to 4 o'clock in the afternoon, my time is so occupied that I find scarcely a moment to eat. Many weeks ago I began a Thursday evening service. From 10 to 20 attend. On Tuesday evening, I have a Bible hour for the benefit of grown persons. It is a blessed hour. We have at every meeting 10 or 12 that attend regularly,

I have made, since I came here, 1880 visits: to Protestant families 700, Roman Catholics 1100, to Irish and English families 80. I have distributed 8 Bibles and 20 New Testaments among Roman Catholics, 5 Bibles and 6 New Testaments among Protestants. Of other different books I have distributed 20, most all among Roman Catholics. In 50 families I have prayed; of tracts I distributed over 1700; over 80 children I sent into different Sabbath schools. Many Roman Catholics I directed to the Protestant churches. One woman is converted to Protestantism, and one is hopefully converted to Christ. Such has been my labor, and its visible results in this field. The Committee meet every month regularly. It seems to me they take more interest from month to month."

The foregoing statements and extracts from reports disclose the principal features of the missionary operations in the Home Field, the people among whom the service has been performed, with some of the embarrassments and flattering incidents with which they have been attended. And although in some instances the Board have failed to witness in the missionary or the service projected, what they desired, yet they cannot resist the conviction that the divine blessing in its descent upon these labors, has classed the Society which has instituted and sustained them, among the Heaven-appointed instru-

mentalities for redeeming this world from the dominion of "the Prince of the power of the air, the spirit that now worketh in the children of disobedience," and for eventually subjugating it to the Lord Jesus Christ. Let us now speak of another branch of service, viz:

AGENCIES.

Of the very great importance of this branch of service to the public welfare, as well as the Society's prosperity, the judgment of the Board, since the last anniversary, has undergone no change, unless it be in the intensity of its convictions. The value, at this period of our nation's history, of the labors of competent, evangelical and acceptable ministers of the Gospel, who have thoroughly studied the subject of Romanism, furnished themselves with facts and truths, historical and scriptural, in relation to it, traversing the country, laying bare to public view its enormities, and odiousness in God's sight, its death designing policy, its pestilential and ruinous influence wherever it obtains, its stealthy and yet untiring and somewhat successful efforts at encroachment on the rights, and privileges of our citizens, thus warning them to beware of its approach, and leading them to the adoption of suitable and evangelical measures in regard to it, and to the unhappy multitudes enslaved by its power, can scarcely be overrated, even if viewed apart from the service they render the treasury of the Society. For the want of the results of such service in every part of our Republic, no amount of gold and silver or material wealth could be an equivalent. The Board, entertaining these views, have sustained this service with as much energy as practicable during the year. They have to report, however, that they were reluctantly constrained, by the resignation of the Rev. Mr. Birkitt, who was located in Pittsburgh, Pa. in order to enter another department of service in the Church, and by the removal of the Rev. Mr. Hovey, from Georgia, to the state of Massachusetts, not being able in due time satisfactorily to fill their places, to leave those portions of country previously occupied by them unsupplied with this form of labor. The occupancy of these districts by warm hearted and faithful laborers would doubtless have changed the amount of receipts of the treasury, and rendered it nearer the sum obtained by our usual agency the previous year. The Board hope however in the course of the current year to fill the vacancies with suitable men.

To this method of enlightening, and interesting the public in re-

spect to their labors and the objects contemplated, there is another, which is somewhat closely allied, and to which the Board have had recourse, within the year, to very great advantage. It is that of

POPULAR LECTURES.

By previous arrangement with gentlemen of different religious denominations, they were enabled to institute in the city of New-York, in the month of December last, and to continue on Sabbath evenings to the middle of March, a series of lectures embracing a variety of highly important topics on the subject of Romanism, rarely if ever discussed before in American pulpits or before American audiences. These lectures were well received and attended, by the most influential classes of our citizens, and exerted a most salutary influence. They were delivered by the Rev. Drs. W. S. Plumer, of Allegheny City, Pa., W. Adams of New-York City, N. Murray of Elizabethtown, N. J., G. B. Cheever of New-York City, A. W. McClure of Jersey City, N. J., N. S. S. Beman of Troy, N. Y., J. P. Durbin of Philadelphia, Pa., W. R. Williams of New-York City, the Rev. E. N. Kirk of Boston, Mass. and the Rev. Stuart Robinson of Baltimore, Md. They were the voluntary offerings of their distinguished authors to the great cause of truth and righteousness, in opposition to the movements of "the Man of Sin, the Son of Perdition," and they will doubtless be long and gratefully remembered by those who had the privilege of hearing them. And the Board deem it proper in this public manner to acknowledge their sense of the benefit which they rendered the community and evangelical religion by their service.

Before dismissing this topic they would say that they hope to secure the delivery in this city of another series, during the next winter, and in process of time, to have similar courses delivered, in all the principal cities and towns of our country.

Besides this course of Lectures to Protestants, the Board have the happiness to report that they have entered on an experiment of formal public lectures to Romanists, discussing before them some of the principal doctrines of the papacy, exposing their errors, and unfolding the teachings of the Scriptures in opposition to them. Thus far they are encouraged in the work. Mr. P. J. Leo, who has been connected with the Society several years as one of its missionaries, is now employed in this service in New England, and if the way shall be clear for it, others may in the course of the year be engaged for other points of the country.

In addition to the various classes of laborers now named, there is another, that ought not to be omitted in this recital. They have occupied quite a subordinate place, yet one of considerable usefulness. They have distributed the publications of the Society, added many to the list of its friends and supporters, and done much to enlist public and individual respect and sympathy in its favor. Much of this has been rendered gratuitously, and for it they will, we trust, accept this expression of acknowledgement.

The whole number of laborers connected with the Society in all of its branches during the whole or parts of the year, at home and abroad, is 108. Of these 62 have been in the home, and 46 in the foreign field. They have done a great and good work, in which the friends of our country and of evangelical religion must rejoice. But how small is the number of laborers for the object which is to be accomplished! TWO HUNDRED MILLIONS of the human family are claimed as the subjects of the Papal system! And all this vast multitude is to be withdrawn from the superstition and the errors into which they have fallen, and the ungodly among them to be converted to Christ before the blessedness of the Millennium can fully come upon our race. We will therefore pray and hope for more laborers, and that the Churches of America will hereafter come up to this service with an earnestness and zeal which its magnitude and importance demands.

But it is pertinent to the occasion to show the progress and present state of Romanism in our country, that the friends of a pure Christianity may determine their duty in respect to it.

ROME IN THE UNITED STATES.

At the last Anniversary the papal population of the United States was estimated at about *three millions*, or one-eight part of the whole nation. If a reasonable allowance is made for the natural increase of this body, and for its growth by immigration from other parts of the world, (and the number of foreigners who arrived among us during the year, of whom a large part are papists, was upwards of 460,000,) the aggregate would probably amount to *three millions and a quarter*. This accession to its numbers has added proportionably to its organic and aggressive force. The personal and material force of the papacy in the country is represented by the Metropolitan Catholic Almanac for 1855, as comprising 7 Archbishops, 33 Bishops, 1704 Priests, 1824 Churches, 21 incorporated Colleges, and

5 Colleges not incorporated; having in all 2662 students, 31 Theological Seminaries with upwards of 500 students, and 117 female academies.

The gain in the course of the year is therefore 1 Bishop, 130 Priests, 121 Churches, 1 incorporated College, several not incorporated, and 415 students, 2 Theological Seminaries and 100 students, and five female academies.

The Editors of the Almanac however say: "During the year 27 priests departed this life, and 2 were elevated to the Episcopacy. And besides these, about 50 whose names appear in the catalogue of 1853, are not reported for 1854, whence it appears, that the total accession of priests, during the year, was upwards 206."

To secure the continued growth of this force among us, large sums of money are raised annually among themselves, and very large sums are also sent hither from Papal countries of Europe.

To say nothing of the sums furnished by the Leopold Foundation, at Vienna, in Austria, and by the Louis Society, at Munich, in Bavaria, which are known to be very considerable, the Society for the Propagation of the Faith at Lyons, in France, according to its official report, appropriated for its missions in America, in 1853, 1,089,423 francs, or \$204,811:90 of our currency. The larger part of this sum was expended in the United States. The amount now sent into our country annually by Papal influences in Europe, for undermining our institutions and building up the system of Romanism, may safely be set down at ONE QUARTER OF A MILLION OF DOLLARS.

For the same purpose a vigorous use is made of the press. In the former part of the year there were no less than 20 weekly newspapers devoted to popish interests, published in different parts of the country, in the English, French and German languages. Besides these there were one semi-weekly, one monthly, one quarterly, and two annual. These are still continued, except the semi-weekly, and two of the weekly newspapers.

Encouraged by the augmentation of their numbers, institutions, and various means of advancement, by the apathy of a great portion of the Protestant community, and especially by the flatteries and favor received from aspirants for office or political demagogues, the leaders have ventured, as we have shown in another part of this report, upon a fuller development, in this country, of the peculiarities of Romanism, than has heretofore been made.

In an unprecedented manner Romish festivals have been observ-

ed, public processions, led by the priesthood, have been performed, and in the cities and towns of the nation, in shop-windows and other places, Romish pictures, rosaries, crucifixes, images, relics of apocryphal saints, and such like things, have been unreservedly exhibited, and even crowded on public attention. But this is not all, in the matter of *advancement* in the forms and ceremonies and discipline, on the part of the Romish connection.

The senseless, unchristian, and degrading ceremony of "baptizing bells" has been publicly performed by a Bishop in this city, and "indulgences" have been openly offered for sale, as in the dark ages.

For the chastisement of offenders, and to keep others in subjection, recourse has been had to the horsewhip, or the lash, practically applied, to excommunications with their terrific accompaniments, and refusal of the rites of burial to the dead in very extraordinary circumstances.

Taken in connection with what we have before named, these things show a great advance among us toward that type of Romanism which has prevailed in Papal Europe, so disastrously, for so long a time. And to say nothing about the offensive tone of the Romish press, wherever it obtains, in regard to our institutions, policy and laws, they are of sufficient moment to awaken the deepest solicitude of the patriot, and the most tender concern of the Evangelical Christian, who fully comprehends them. But a few more years of such, or similar advancement, would fix *permanently* in the midst of us this odious system, and render it well nigh unmanageable, if not totally destructive of our prosperity and happiness.

But of such a catastrophe we can entertain no apprehension for a moment, while we hold our present views of the power of the Gospel to subdue error in any of its forms, and of the readiness of American Christians to promulgate it in its purity, and to labor for the enlightenment and salvation of men everywhere, and especially in our own country.

And the history of the past year confirms us in these views. The activity of the Jesuits, and other orders of the Romish Hierarchy among us, in crowding and pushing their own forms, doctrines, ceremonies and usages forward, has given rise to indications, which cannot be mistaken, that the time for the triumphing of Rome in the United States has not come, indeed that it is yet a great way off from such consummation.

The waking up of the nation to Papal movements, and the legis-

lative action had in some of the States of the Union, with other matters previously recited, as distinguishing the year just closed, leave no doubt of this. And it is not without significance in this direction, that several Popish newspapers devoted to the interests of the hierarchy, have been recently discontinued for want of patronage; and also that a spirit of discord, jealousy, and strong dissatisfaction with the administration, or chief rulers, obtains among the Bishops, and is even spreading among the inferior clergy. The Bishops of foreign birth are in the majority. To those born in America, this and a variety of other matters are distasteful. Diversity of views and feelings is doing its work, therefore, among the arrogant claimants of "Unity." "A house divided against itself cannot stand." We do not therefore anticipate the triumph of Romanism in the United States any more than that of infidelity or Mormonism. But to prevent this result in future time, reliance under God is on the vigorous and untiring efforts of the Christian community. Schools must be established and sustained, the Scriptures must be distributed, enlightened and free discussion of evangelical subjects must be maintained, and competent and suitable missionary laborers must be raised up and sent forth. Without the employment of well adapted means, and a constant watchfulness in respect to it, Romanism would undoubtedly in time triumph, even in this land of the Puritans; and the Board therefore call upon the friends and patrons of the Society to unite with them with renewed zeal and vigor in its service during the year which is now about to commence. Rejoicing in what has been accomplished in the time that is past, they feel that more ought to be projected and accomplished in the year now about to come, both in the foreign and home field, than has marked any similar period of by-gone time. And with these brief sketches of their operations in it, they now take leave of the Home Department, to notice their labors and some of their results in foreign lands.

FOREIGN FIELD.

We turn now to the Foreign Field, and speaking of the Society's operations in that direction, we begin with our own Hemisphere.

CANADA EAST.

The Board have not been indifferent to the importance of imparting the true Gospel to the eight or nine hundred thousand Romanists in the two British Provinces which lie immediately north of our country; six hundred thousand of whom are of French origin, and for the most part still speak the French tongue. In the early part of the year they remitted the sum of \$500 to the French Canadian Society, a portion of the grant for the preceding year which had not been paid; and recently they have directed the sum of \$1,000, the appropriation for the year which has just ended, to be forwarded to the same Society, for the furtherance of the good work in that country. The Board are happy that this work is making good progress under the judicious management of the Society just named, whose operations have now become quite extensive. In addition to employing a considerable corps of missionaries, (ordained ministers, and evangelists,) colporteurs and teachers, that Society supports two admirable Institutions at Point-Aux-Trembles, nine miles below Montreal, at which a large number of young people of both sexes, children, for the most part, of French Roman Catholics, or those who were formerly such, are receiving an excellent education,—some for the ordinary avocations of life, some for the profession of school teaching, and others still for the work of preaching the everlasting Gospel. The Board are happy to be able to say that the French Canadian Society is advancing steadily in its great and good work.

It also gives the Board great pleasure to state that the Grand Ligne Mission, in its several branches, seems also to be in a flourishing state. That mission was long aided by the Foreign Evangelical Society, one of the three associations out of which the American and Foreign Christian Union was formed. And although that mission is now, and has been for seven or eight years, under the direction of another organization, and is denominational in its character, the Board rejoice at every indication of its prosperity.

The spread of the Truth in Canada, among the French Romanists, during the last twenty years, has been highly encouraging, and must one day exert a most happy influence on a country whose interests are every year becoming more and more intimately connected with those of our own. Indeed, even now we see from time to time manifest proofs that the spread of the Gospel among the French population of Canada is exerting a good influence among the tens of thousands

of those people who have come over into our country—especially into the States of Vermont, New-York, and Michigan.

H A Y T I.

The Board regret to say that the only Missionary whom they now support in Hayti, or St. Domingo, is the Rev. Arthur Waring. This brother has continued to labor at Dou Don, in the interior of the island, at the distance of nearly 100 miles from Port-au-Prince, the Capital of the Western or French end. Mr. Waring has been exceedingly regular in sending full reports of his labors to the Board. There is abundant reason to believe that his labors have been much blessed, and that not a few souls have been brought to the knowledge of the Saviour through his instrumentality. At the date of our last Report Mr. Waring was encountering much opposition. For months his house was surrounded by a guard; still the people were permitted to come to the chapel, adjoining his house, and hear the Gospel, not only on the Sabbath but during the week. Within the last three months, his enemies, the Romish clergy, have prevailed on the Government to close the chapel, and forbid his public labors. This does not prevent him from prosecuting the work from house to house, but under many disadvantages. As Mr. Waring is a citizen of the United States by birth, the Board have felt it to be their duty to invoke for him the protection of our Government, by a memorial addressed to President Pierce; nor can they doubt that it will receive favorable attention and secure a proper result.

S O U T H A M E R I C A.

Just before the last annual meeting, the Rev. J. C. Fletcher, the Society's Missionary for several years at Rio de Janeiro, was compelled to return to the United States by the state of Mrs. F's health. His place at Rio has not yet been supplied.

The Rev. M. A. Williams still pursues his labors at Valparaiso, where he has an interesting school for native youth, and is much respected by all who know him.

A Missionary has just been appointed for Bogota, the capital of New Granada, who, we trust, will reach that important post in a few weeks.

The Rev. Ramon Monsalvatgé, who was in the service of the Society at the epoch of our last annual meeting, and for months afterwards, as he had been for several years before in that of the Foreign

Evangelical Society, and in that of the Evangelical Society of Geneva at a still earlier day, was sent in the winter by the American Bible Society to the Republic of Venezuela, where he is now prosecuting successfully the work of distributing the Sacred Scriptures.

When they think how little our churches have yet done for South America, and how widely the door has been opening in New Granada, Brazil, Venezuela, and the Valley of the La Plata, the Board cannot but think that this Society and other associations of the same nature are called on to come up promptly to the performance of a work of which they should have taken hold in earnest long ago. Surely the churches of North America ought to feel a deep interest in the spread of the true Gospel, which has made these United States what they are, in South America, as well as in Mexico and Central America.

EUROPE.

The Board would now call the attention of the Society to their operations in the Old World.

SWEDEN.

The Board have continued to support their two excellent Missionaries, Messrs. Rosenius and Ahnfelt in Sweden, although it is not a Papal country. These humble and devoted servants of Christ are not laboring in vain. The former bestows most of his time upon the work in Stockholm, holding several meetings every week in different parts of the city, and editing two monthly publications; the latter pursues, amid many trials as well as rejoicings, his humble work of exhortation and prayer in the interior portions of the kingdom. It is with pleasure, that the Board have to state that the resuscitation of the doctrine of the Gospel is going on in Sweden, as well as in the other Scandinavian countries.

BELGIUM.

During the last year the Board were able to support four Missionaries—two ordained ministers, one evangelist, and one schoolmaster—in the kingdom of Belgium. In that small but populous country—one of the most thoroughly Roman Catholic countries in the world—the door is fully open, so far as man can open it, for the spread of the Gospel. The government gives protection to all consciences, and all forms of Christian effort, and of religious faith and worship, with an equal hand. And the truth is happily gaining a

foot-hold in almost all the chief cities of the kingdom, as well as in many of the boroughs and villages.

FRANCE.

To France the Board were able to remit only \$3,500 last year; \$1000 to the "Central Evangelical Society," and \$2,500 to the "Evangelical Society of France." These sums were sufficient to support 18 or 20 missionaries, and were judiciously expended, we have reason to believe, by the excellent Societies on the ground to which they were sent, both of which have their centres of operation at Paris.

The details of the work in France which the Board have received from time to time from both these organizations, and which have been spread before the Society in the pages of its Periodical, have been in the highest degree interesting. The Board are happy to say that according to the most recent advices from their friends in France, the government is relaxing more and more its rigor in relation to the missionaries of the Societies which have just been named, and to which aid has been sent from the Board. By means of the memorials which have been sent to the Emperor by the committees of those Societies, as well as by the deputations which have carried those memorials to the throne, his Imperial Majesty has been made acquainted with the true state of things, and has been led to express in words and by deeds, sentiments entirely favorable to religious liberty. And although all opposition on the part of the priests and the local authorities had not actually ceased at the date of the last letters received, it is certain that the greater part of the chapels and schools which had been closed have been opened again. This is a fact which calls for devout thanksgiving to Almighty God.

Amid all the trials and discouragements under which the friends of the Gospel in France have been called to prosecute the work of God in France, it is cheering to learn that their labors have not been in vain. Probably in no year has there been a larger amount of spiritual blessing, and real success, than in the last. There has been less of outward show, but much more of silent and heartfelt work. The good "seed of the Kingdom" has fallen into ground prepared by adversity for its reception. Its germination has been hastened, and its early growth strengthened, by the tears and prayers of those who sowed in faith as well as in sorrow, and whose hopes have not been disappointed. Partial famine, and now the distressing calamities of a war that has within the last twelve months cost France the loss

of thousands of her children, have combined to make many a heart, in its bereavement and wretchedness, turn away from earth as a source of happiness to the Heaven which the Bible sets before us.

Although the Board have not been able to give any aid to the Evangelical Society of Geneva, they are far from being indifferent to a Society with which they have had such friendly relations in years past, and they rejoice to say that that Society, as well as those of Paris, of which notice has just been taken, holds on its way, and is evidently doing a great work in France, where it has many laborers, as well as in the City of Geneva, where it has a theological school, at the head of which stand Dr. Merle D'Aubigné, Gaussen, Pilet, La Harpe—names which are an honor not only to the "City of Calvin," but to Christendom entire.

ITALY.

The Board voted and sent during the last year the sum of \$1000 to the Table of the Waldenses, for the prosecution of the good work in Piedmont. This sum will enable them to employ, it is believed, at least five missionaries.

The Board have much pleasure in stating that they have reason to believe that the Truth is making steady and even rapid progress in the portion of the kingdom just named. In Turin, Pignerol, Genoa, Nice, Casale, Favale, and many other places, it is gaining a foothold, in some of them a very strong one. The government nobly protects all in their rights of conscience and of public worship, and this amid trials such as few governments in our day have been called to endure. Rome has opposed the liberal course of that government at every turn. And very recently the Pope has given a threatening intimation, that the entire kingdom shall be laid under sentence of excommunication if the confiscation of the property of the Monastic establishments be decreed by the government. As that measure has probably been accomplished, we may soon expect to hear that a bull from the Vatican has been pronounced against the king and people of Sardinia.

The Board are happy to state that the Waldensian churches are prosecuting their work with vigor. It is expected that at the meeting of their Synod, appointed for the present month, measures will be completed for opening their Theological Seminary at La Tour next autumn. The endowment of that Institution has been provided for in this country, as well as the erection of the church at Pignerol.

The college, academies and schools of this martyr-people, the Board are happy to say, are in a flourishing state, and promise to be fountains of living waters for the kingdom of Sardinia, where the fields are "white unto the harvest."

THE AMERICAN CHAPEL AT ROME.

The Rev. Charles W. Baird having been compelled by the state of his health to return to this country last summer, the Rev. Edward D. G. Prime was appointed by the Board to take his place as chaplain at Rome. Mr. Prime reached the city of Rome in November, and opened the Chapel. The Board are happy to state that the services, held twice every Sabbath, are well attended by American and English Christians, who show their interest in this enterprise not only by attending the public services, but by contributing liberally to its support. It is the prayer of the Board that this Chapel will be a great blessing to many of our countrymen who from time to time visit the Capital of the Roman Catholic world, as well as an occasion of inquiry and of interest to the inhabitants of that city, where superstition and formalism and infidelity have so long usurped the place of a primitive Christianity. The Board feel under great obligations to the Hon. Lewis Cass, Jun., the American Minister at Rome, for the interest which he has taken in the Chapel and the protection which he has extended to it; and they would express their sympathy for him in the great affliction which it has pleased God to call him recently to endure.

It may not be improper to mention in this connection that shortly after the last annual meeting of the Society, the Rev. George H. Hastings, who was the first Chaplain whom the Board employed at Rome, and who conducted its services for three years, ended his days on earth, in a most happy and even triumphant manner, in the South, whither he had gone on account of his long declining health.

MISSIONARY AT CONSTANTINOPLE.

The Board appointed the Rev. Mr. Dudas, a converted Hungarian priest, to labor one year among the Hungarians, Poles, and others of the Romish faith, who have in large numbers taken refuge in that city and the adjacent region. Mr. Dudas has labored under the supervision of the missionaries of the American Board, and made his reports in the Latin language.

IRELAND.

The Board have continued the Mission in Ireland, under the di-

rection of the Rev. Alexander King, who has been aided the last year by two assistants, and for a short time by two others. The Board have been induced to enlarge the mission in Ireland, from the deep conviction which they feel of the importance of the work in that island, which sustains such important relations to our own country. They are pleased to be able to state that the work in Ireland, under the labors of now a large corps of missionaries, of several classes, and employed by the organizations of several denominations of British Christians, is crowned with greater measures of success from year to year. The converts from Romanism to Protestantism in that island are no longer counted by thousands, but by tens of thousands. It is the prayer of the Board that the work may advance still more rapidly, spread into all parts of it, and fill all the dark places in it with the light and glory of a true Christianity.

CONCLUSION.

Such is a brief summary of the operations of the Society during the year which has passed, and a general survey of the fields to which they have extended. The Board feel, in bringing this Report to a close, that they have great reason for thankfulness for God's goodness to them during another year. And, whilst they know that they have great reason for humiliation and sorrow in view of the fact that they have been but unprofitable servants and stewards, yet they cannot but rejoice that they have been accounted worthy to do some thing in the important department of Christian effort to which the Saviour has called them. They deeply deplore that it has not been in their power to do more to meet the urgent calls for assistance which have been addressed to them from so many quarters. As almoners of the churches, they could do no more than endeavor to make a proper use of the means placed at their disposal. This they have endeavored to do, according to such lights as they have had. They are convinced that the times demand greatly increased efforts on the part of the friends of the Gospel in this department of missionary effort. The Papal world is becoming more and more accessible to the truth; the barriers of ages are giving way, and this in countries where it was least of all expected; many souls, fatigued and unsatisfied by the vain attempt to find true peace and happiness in formal services, are ready to welcome the Gospel which reveals Emmanuel, "God with us;" and God is granting His abundant benediction where proper efforts are made in the spirit of humble and

heart-felt reliance on the Holy Ghost, who alone can enlighten and renew the hearts of men.

On the other hand, Satan, as if aware that "his time is short," redoubles all his efforts. Open and violent opposition and even cruel persecution are resorted to where they can be wielded, and "all deceivableness of unrighteousness," when it is found to be easier to subvert than to oppose openly. In some countries the most marked progress in spiritual life is seen side by side with the most deplorable departure from the doctrines of the Apostles and Reformers. In some Protestant countries, and in all Papal ones, Infidelity, either secret or open, is advancing the baneful fruit of the excessive devotion to material interests in the present day. Nevertheless, truth is also advancing; nor can we, with the promises and prophecies of the Word of God before our eyes, doubt that victory will certainly be hers, whatever may be the vicissitudes through which her pathway may lie. The world is fast rolling onward to wonderful scenes. The times are serious and even ominous. God is arising to shake terribly the nations. Great changes are drawing near. A grand work of preparation is going on in the world. It is our sweet privilege to labor in faith and hope, knowing that the day will come when the "Spirit shall be poured out from on high," and "nations shall be born in a day."

SUCCESSOR TO THE REV. DR. BAIRD.

In another part of this number we have noticed the resignation of the Rev. Dr. Baird, and his retirement from the service of the Society, as the Secretary for the Foreign Department, at the close of the exercises of the Anniversary on the 8th of May. In view of this event, which had been mutually agreed on, in the month of January last the attention of the Board was given to finding some suitable person to fill the place about to be made vacant, and they were early led to look to the Rev. A. W. McClure, D. D. whose literary attainments, business habits, thorough acquaintance with the whole Papal system, large experience in labors connected with the religious press, and deep interest in the objects of the Society, eminently qualify him for the duties of the Secretaryship. The Board are happy to be able to announce to their readers and to the christian community, that they

have succeeded in obtaining the services of Dr. McClure—that at the meeting of the Society held at the close of the Anniversary just past, he was unanimously elected to fill the vacancy, and has entered upon the duties of the office. Dr. McClure will have charge of the correspondence, the missions, the agencies to and from Papal countries, connected with the objects of the Society, and of whatever relates to the service in the Foreign Department. He will also take part with the Home Secretary in conducting the monthly magazine, and in editing the various publications of the Board. The Board cordially commend him to the confidence, and ask for him the prayers, sympathies, and co-operation of the friends of the cause, that the work of the Society in the Papal countries of Europe, and also of South America, and wherever their missions are established, where the people are perishing under the influence of “the man of Sin,” may be carried forward with greatly augmented power. More, vastly more, should be done for those countries than has yet been attempted. Shall it not be done?

All letters and communications relating to the foreign field should be addressed to him, at the office of the Society, No. 156 Chambers-street, New-York.

THE IMMACULATE CONCEPTION.

There are many in the Romish communion who seem disposed to deny the power of the Pope to define and impose this new article of faith, as to the freedom of the Virgin Mary from all taint of original sin. France hesitates to allow the publication of the Bull announcing the dogma. M. Cormenin is preparing for the Council of State a report of State against it; and, according to the *Concordat*, or treaty between the Popes and Napoleon I, the consent of the Council is indispensable. To allow the Pope the power he claims in this instance would be to sacrifice the long settled policy of the Gallican Church and sovereignty. Austria has forbidden the Bull in Lombardy, and has even interdicted the clergy from preaching on the subject. In Tuscany, the Dominicans have protested vehemently against the edict, as their order ever has opposed the dogma; and their chief, we are told, has been thrown into prison under a warrant from the Archbishop. Things look squally, as sailors say; and Rome is in danger from adding this big sail to her trim.

THE DOUAY BIBLE.

The English translation known under this name is the only version in the language authorized, to any extent, by the Church of Rome for common use. Yet even this may not be read by the laity, according to the canons of Trent, except under the direction of a spiritual superior, and under a moral obligation to understand what is read in no other sense than that apostate church assigns to the text, and expresses in the numerous notes and comments invariably printed with this version. The translation itself is not so inaccurate, but that friends of the Bible, both in England and in this country, have repeatedly offered to print it for free circulation, *without the notes*, provided the Romish ecclesiastics would authorize its use among their people. This offer has always been promptly rejected. And the rejection shows that the hostility of the priests is not so much against the version issued under King James's commission, as against the naked text in any form. They dare not let the lion out of his cage, unless they can muzzle his mouth, and muffle his claws, and hold him in a chain, and watch his motions with anxious jealousy. If the pure and unmingled word of God is so very dangerous to the souls of men, is it not strange that he should have spoken it, first to the Jews, and afterwards to the Greeks, in their own tongue wherein they were born? Why did he trust those nations with the Bible in their vernacular speech, instead of revealing it in some antiquated dialect which could only be made intelligible by means of the learned paraphrase of a corporation of priestly expositors? Surely the common people in those days were not more intelligent, or more fit in any respect to be trusted with the sacred Word, than are the "simple faithful" at the present day.

The Douay version is thought to follow somewhat closely that of old Miles Coverdale, printed in 1535, and one of the six which King James instructed his translators to follow as nearly as might be. The Douay Bible, as to its doctrinal import, hardly varies at all from the common version; the principal difference being in the use of the word "penance" where the Greek original requires the word "repentance." Coverdale makes the same mistranslations, probably misled by the ambiguity of the word *pœnitentia* in the Latin vulgate, to whose authorities he greatly deferred, though he was a staunch old Protestant.

The inferiority of the Douay version lies chiefly in its choice of terms. It uses a multitude of un-English words, transferred from the

vulgate, and necessarily unintelligible to the ordinary English reader. It abounds in such words as *azymes*, *holocaust*, &c. Take an example cited by Trench, from Gal. v. 19-22, where the Douay Bible, which is the translation of a translation, being made from the Latin vulgate, uses the terms *impudicity*, *ebrieties*, *commessations*, *longanimity*, where the common version has *wantonness*, *drunkenness*, *revelings*, *long-suffering*. Or take Heb. xiii. 16: "To do good and to communicate forget not, for with such sacrifices God is well pleased." Here the Douay Bible reads, "Beneficence and communication do not forget, for with such hosts God is promerited." Such Latinistic lingo reminds one of the complaint made by a poor and pious woman of the high-flower diction of her minister, "He holds the hay so high that the poor sheep cannot reach it." Or as Cowper expresses it,

"The hungry sheep look up, and are not fed."

And, as if to make the rack still higher, the Douay book is sold at such a price as to place it beyond the means of the poor. The writer of this once went into a Romanist bookstore, abounding in *cheap* publications, full of litanies to the Virgin, and other idolatrous matter. This firm had also published a splendid edition of the Douay Bible; but the cheapest copy in the store was offered us at fourteen dollars! It takes such wealthy prelates as John Hughes, with his seventy-seven New-York lots; to purchase such costly volumes. Outside pressure, however, has brought out a cheaper edition, from which some of the more scandalous of the Rhenish notes are omitted.

How rich a blessing to the Protestant communities their cheap and accurate Bibles have been! The more they are read, the more are they valued; and the "low pricing" of them has caused them to be "more highly prized." Their abundance is the chief treasure of the lands where they are found.

THE PRELATE AND THE SENATOR.

Dr. Hughes, the Pope's "care-taker" in these regions of the earth for some years past, has had some reputation for shrewdness and priestcraft. This reputation, poor as it was, he has nearly perfected by his indiscreet and tricky policy in attempting to meet the facts alledged by Senator Brooks in support of the church-tenure bill lately enacted by the Legislature of New-York. The prodigious mental effort made by the Archbishop, while at Rome, in helping the Pope

to "define the dogma" of the Immaculate Conception, seems to have "cracked the skin of his brain." When he got home from that important mission, he found that Mr. Brooks had spoken in the State Senate of the vast amount of church-property of which John Hughes was the legal owner, supposed to be worth, at present values, nearly five millions of dollars. Upon this, the prelate thought fit to show his *Archness*; and penned a long and jesting letter, professing his astonishment at finding himself so very rich; and promising, if the Senator would find the property for him, to build and endow a public library, in New-York, at an expense of two millions, to be called the ERASTUS BROOKS' LIBRARY.

A long correspondence has since ensued. The Senator has produced a list of deeds, duly recorded, vesting a large amount of real estate in the arch-prelate, with such comments as were requisite to show that they, as far as they went, sustained the position he had taken, and expressed with great dignity and self-respect. They have driven his adversary into very close corners, out of which he has sought to escape under the most transparent subterfuges.

The prelate's replies are venomous and vituperative in the highest degree. At one stage of the discussion, the mitred controvertist takes up his tormentor, as Uncle Toby did the fly, though not accosting him in so gentle terms, and throws him out of the window. But as the Bishop claims to be too poor to live in a house of his own, it is likely the windows are not kept in good repair. The "wretched and vile insect" is soon in his ear, buzzing and stinging worse than ever. The distracted dignitary then made an "appeal to the public," craving a "suspension of public opinion" for ten days, when he would be fully prepared to prove the falsehood of Mr. Brooks' statements. Meanwhile the latter published another "awful disclosure" of the shocking trade driven by the Archbishop as a funeral undertaker, and speculator in graves and the mouldering flesh of the deceased sheep of his flock.

At the expiration of twelve days Bishop Hughes comes out with his threatened document, which, in the first place, concedes about all that the Hon. Senator ever intended to maintain; and then strives to confute the whole by making a grand flourish with a paper drawn up by two respectable lawyers, which, however, but slightly changes the complexion of the facts.

The simple question is this; Is Bishop Hughes the *legal* owner of the property now standing in his name on the records? His various

quibbles are nothing to the purpose. Sometimes he says he owns it, not as plain John Hughes, but as Archbishop; just as he distinguishes between that "man of falsehood," Erastus Brooks, and the honorable senator whose veracity could not be impeached without disrespect to the Empire State. Sometimes he says that the property belongs to God, and that he, poor man, does not even own the furniture of the house he lives in,—ludicrously affecting to be like one who had not "where to lay his head:"—and yet he sells and mortgages God's property all the same as if it were Mr. J. Hughes' estate. Sometimes he makes a great outcry of falsehood against Mr. Brooks, because one deed does not convey a title in fee, but only gives him a lease for nine hundred and ninety years at the rent of one cent *per annum*. At another time he calls Mr. Brooks a wilful deceiver for speaking of a certain sale as made by a *trustee*, when in fact it was done by an *assignee*, as though an assignee were not a trustee for the creditors for whose benefit the assignment is made.

Such are some of the miserable shifts resorted to by the Archbishop to evade the force of the facts, which go to show the danger of suffering the hierarchy of his church to accumulate landed estate in this country, as they have ever done in Europe, to the impoverishment and enslavement of the people.

Bishop Hughes has lost all credit in this controversy for truthfulness and common sense. But Senator Brooks has not done with him yet! And we leave him for the present in those terrible hands, where he will probably remain for some time to come. The Senator, like a son of Apollo, is making loud music, though none of the sweetest,

"While he strikes the sounding lyre!"

But the prelate, more like a son of Apollyon, hurls only fiery darts; which, rebounding from the shield of truth, fall back upon his own head.

A SCOTCH PRESBYTERIAN FUNERAL IN GENOA.

I have just (30th December, 1854) returned from attending the funeral of B—— O——, a recent convert from the Romish Church. A few months ago she might have been seen, along with her mother, violently thrusting the colporteur from her miserable dwelling, in one of the most wretched parts of the town, for even attempting to sell a copy of the Scriptures. If

he did not succeed in selling, he ultimately prevailed upon her to accept a New Testament, and

"The hoary traveler went his way;
But the gift he left behind
Hath had its pure and perfect work
On that poor-born maiden's mind.

"And she hath gone to the Vaudois vale,
By lordly feet untrod;
Where the poor and needy of earth are rich
In the perfect love of God."

It is not the history of that humble convert that now interests us so much, though, doubtless, she has her history too. For twenty long years, through means of rosaries and fanciful portraits of Mary and her babe, and disgusting images of the "Man of Sorrows" nailed to a cross of wood, in fear and trembling she worshipped she knew not what. She sinned, and before the small brazen perforated lattice of a confessional-box she kneeled, and through it whispered, so far as she could remember, all her sins—every one—into the ear of a crown-shaven priest, who received them into his own black heart, to burden it the more, if that were possible. And again she sinned, and oft returned to the same confessional pool to be, as she thought, cleansed from all her filthiness, but as she afterwards experienced, to wallow deeper in the mire. But it was not to be always so with her. It pleased God that, through the study of that New Testament, she should be led to the fountain opened for sin and all uncleanness: and be washed there. After a lingering illness, she died of consumption in the Vaudois Hospital, where she enjoyed the kind and untiring ministrations of the devoted Mons. Geymonat, in whose presence she entered the dark valley of the shadow of death, fearing no evil; for she believed that Jesus would never leave her, but present her faultless before the presence of his Father, and introduce her to "the general assembly and church of the first-born, to sing the song of Moses and of the Lamb." But, as we have already hinted, it is not the life and death of the convert, that now strikes us so much, as the *funeral* of the convert. For a long time past our eyes have been familiar with funeral processions, consisting of companies of ghastly-looking mortals, enveloped from head to foot in long black bombazeen gowns, some bearing wooden crosses, and others long tallow candles blazing before them; and all bellowing, as from the lowest depths of their being, a certain chaunt to the Virgin, which, whether she understand or not, certainly no mortal on earth does. But the funeral procession of this convert was plain and simple;—a Scotch Presbyterian funeral in Genoa, and the first one, too, if not the first in Italy. It was interesting to observe, as we marched slowly through the streets to the *Staglieno* cemetery, the different expressions of the different people who formed themselves into little groups, to ask each other, "What is that?" The procession was so simple, and unlike anything they had ever seen before, that they appeared to be at a loss to divine what it was. Outside the

gates of the city the peasant occasionally lifted his "wide awake" from his head, but generally replaced it so hastily, and in such a way, as to leave on us the impression that he instinctively discovered, that he had sinned in ignorance. Arriving at the cemetery, we marched right through it until we reached a very small corner of ground entirely separated from the Popish burying-place by double walls, and in that little Machpelah the Vaudois bury their dead. The middle wall of partition between Papist and Protestant has been greatly lowered, but not yet broken down. But this day's public demonstration is a step, and a great step too, in the right direction. A very short time ago no such thing would have been allowed. Had it been attempted, priests and people would have risen *en masse* and dispersed the little company of Protestant mourners. To-day, curious indifference, rather than any desire to suppress the onward movement, filled the minds of Popish spectators.

CARACCAS.

Last winter, Rev. Ramon Monsalvatge, formerly a Spanish monk, but now an American Presbyterian minister, was sent to Venezuela as an agent of the American Bible Society. He visited La Guayra, Valencia, Puerto Caballo, Caraccas, and other places; and before he left the republic, whence he has recently returned to New-York, he sold all the books he had taken with him, viz. three hundred Bibles, a thousand Testaments, and some other religious publications. Most of these were gladly received, though three of the Testaments were committed to the flames by those truculent priests who, when they cannot burn the men who bear the image of God, content themselves with burning the book which reveals His will for our salvation.

On the 4th of February Mr. Monsalvatge was excommunicated by a brief from the Archbishop, read in all the churches of Venezuela, and warning the people against receiving his books. After this he was exposed to frequent insults; but also met with many friendly supporters. On the two days following his excommunication, he held a long dispute with three Capuchin monks, in the presence of sixty or seventy respectable men. One gentleman, a distinguished Venezuelan statesman, and well known in diplomatic circles in Europe, near the close of the debate, inflicted a very severe reprimand upon the angry monks for insulting the stranger, and thus bringing discredit upon the country. He also energetically declared that the Protestant was in

the right. Mr. Monsalvatge also received much kindness and support from several foreigners of distinction, some of whom hold, or have held, important diplomatic positions in that country.

On the 28th of February, Mr. M. was invited to attend a meeting of Germans resident at Caraccas, where he gave an account of the exertions made by Protestant Christians in the United States for the spread of the Gospel. After his remarks, which were listened to with much interest, a paper was presented for signatures, inviting the christian public in the United States to aid them in erecting a convenient church, and supporting an evangelical minister. Nearly three hundred foreigners, and about forty Venezuelans, signed this application. Religious freedom is secured by the liberal constitution of the republic, and by foreign treaties. The government favors this liberal course, finding that it brings into Venezuela the industrious Germans, and other enterprising foreigners, to the great benefit of the country.

BOWING DOWN IN THE HOUSE OF RIMMON.

Among the mighty men who met of late at Vienna to negotiate peace, if possible, between Russia and the Allies of Turkey, not the least distinguished was Lord John Russell. By the English papers, it appears that on Easter Sunday, his Lordship, forsaking the accommodations which had been provided for him at the Chapel of the British Embassy, attended with his family and suite at High Mass, celebrated with great clerical and orchestral pomp in the Augustine Church. Here he and his retinue occupied a most conspicuous place within the chancel, where every eye in the densely crowded church was watching their deportment. His Lordship knelt at the adoration of the wafer-god, the "cake-idol," and crossed himself most devoutly. It is remarked that Lord Westmoreland, the resident Ambassador, was deeply disgusted at this behavior, as were many other Englishmen at Vienna. It is also rumored, that Lord John Russell has become a "pervert;" and is ripe for the sweet privilege of kissing the Pope's toe at the first convenient opportunity. This is not at all improbable; for, as the old Puritan, John Norton, sententiously said, "your loose Protestant is just fit to make a strict Papist."

WILL OF A ROMISH PRIEST.

The Hartford Times has published a copy of the will of the priest Brady, whose removal from his church in that city, with his speedy death, and his turbulent funeral obsequies, occasioned so much excitement of his flock against their Bishop. It appears that the deceased was not quite so poor as some of the prelates pretend themselves to be. The residue of the estate is left to purchase masses for the repose of poor Brady's soul. Masses are sold at a regular rate. What a chance for rich sinners! The gospel, in its primitive days, reserved its best blessings for the poor. "How hardly shall they that have riches, enter into the kingdom of heaven." But since masses for the dead were invented, and the trade in masses became an established traffic, the case is changed. The impoverished sinner, who hath not wherewithal to pay for his soul's release, must suffer the full penalty of purgatorial fire. But the wealthy sinner, who has rolled in sin and luxury all his days, may make a speedy end of his purgation, if he only leave enough of his property to pay the clergy for their *charitable* efforts to relieve him. As Dryden sarcastically says,

"There is no Dives in the Roman hell."

Father Brady's will is to the following effect. Among a number of nephews, nieces, and housekeepers, remembered by him, he leaves to one nephew \$3,000, to one niece \$2,000, to Catholic objects \$6,000, to three *sisters* \$600 among them; and the residue of his estate to purchase masses to be said for the repose of his soul! What a comfortless religion is that which promises only purgatorial fires, from which an eventual escape is to be purchased by money! Certainly, if it be tolerable to a rich priest, it is not very encouraging to the poor, who cannot buy masses.

ORDINATION.

Mr. Varnum D. Collins, a graduate of the Union Theological Seminary, and under appointment of the Board of Directors of the American and Foreign Christian Union as a Missionary to South America,

was ordained, Thursday, May 17th, by the Third Presbytery of New-York, in the Houston-street Church. The introductory services were performed by Rev. Mr. Smith, pastor of the church, who presided on the occasion. The sermon was delivered by Rev. Washington Roosevelt, from the text, Zach. iv. 6, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

The circumstances attending the declaration of the text were stated as being of a temporal character, and pertaining to the erection of a temporal church. But this language, it was urged, had a wider range. The same declaration held true in spiritual matters. Nothing was achieved in the advancement of the work of divine grace by the might and power of man alone. No kingly edicts—no measures, indeed, however planned, unless accompanied by the saving influence of the Holy Spirit, could serve to build up God's kingdom on earth. It was true God made use of human instrumentalities, but they were but the means to the end.

This, however, it was further urged, far from operating as an incentive to idleness in God's vineyard, was an inducement to greater diligence. None the less was responsibility enjoined upon the Christian to work with all his power and might in saving souls. Thus it was (the reverend speaker declared, in conclusion) with the work of missions. The heathen, God had declared, should become his inheritance, but their conversion was to be effected through the labors of man. Allusion was made to their brother, who was to be consecrated as one of the humble instruments in the holy cause of the world's regeneration. In setting himself thus apart, he was only showing his faith in the text—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

At the close of the discourse, which was thoroughly evangelical, and very impressively delivered, the constitutional questions were proposed by the Moderator. The ordaining prayer was made by Rev. Dr. Fairchild, Home Secretary of the Union, assisted by the members of the Presbytery in the laying on of hands. The charge to the young evangelist was given by Rev. Dr. McClure, Foreign Secretary of the Union, this being his first public act in that capacity. The Secretaries took part in these services by invitation from the Presbytery. After a closing prayer, the audience was dismissed with the apostolic benediction by the newly ordained evangelist. Mr. Collins will sail for his destined field of duty, Rio Janeiro, at an early day. There is a prospect of a "wide and effectual door" being opened before him; though, like the apostle, he may have occasion to report that "there are many adversaries." We have great hopes from his wisdom and

piety. May God be with him, and make him a lover and winner of souls! There is need of many such where he is going, a region in which Popery is largely yielding its usual two-fold fruits, superstition with infidelity growing side by side upon its stock.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE
1st OF APRIL TO THE 1st OF MAY, 1855.

MAINE.

Searsport, David Thurston,	\$ 5 00
Portland, Mrs. W. Oxnard,	5 00
Washington, Calvin Starrett,	8 00

NEW HAMPSHIRE.

Gilmanton Centre Cong. Ch. [.	10 00
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VERMONT.

Brandon Churches per Rev. Joseph L'Heureux, 93	09
Castleton, Wm. Denison,	4 00
Norwich, South Ch. to make John Dutton, L. M.	31 00

MASSACHUSETTS.

Sippican, Cong. Society per W. N. Ellis, in full for Miss Hannah B. Cobb's, L. M.	23 00
Westfield, H. Hooker,	5 00
Mrs. A. H. Dewey,	5 00
Boston, Mount Vernon Ch. a balance	5 00
S. Boston, Phillips' Ch. a balance to make Wm. Eaton, L. M.	5 00
Attleboro' Cong. Ch.	10 00
Fairhaven, 1st Cong. Ch. to make Rev. John Willard, L. M.	32 00
Lenox Cong. Ch. to make Henry Sedgwick, L. M.	45 50
Hopkinton, 1st Cong. Ch.	30 00
Winchester, Cong. Ch. to make Alfred Norton, Joseph Huse, and Mrs. Eliza H. Richardson, L. M's.	101 62
Newton Centre, Cong. Ch. to make Dea. Luther Paul, L. M.	82 44
Amherst, Mrs. Eliz'th Haven to make Dr. George S. Woodman, L. M.	30 00
East Hampton, 1st Cong. Ch.	20 02
Payson Ch. Mr. Sawyer,	5 00
Greenfield, Rev. J. G. Vose,	5 00
Meth. Ch.	3 11
Stockbridge, Cong. Ch.	22 22
Pittsfield, 1st Cong. Ch. a balance	50
Southampton, Cong. Ch. to make Rev. Stephen C. Strong, L. M.	31 00
Norton, Trin. Cong. Ch.	50 20
Teachers and pupils of Wheaton Female Seminary to make Miss Caroline P. Cutler, L. M.	44 03
Norton, Miss Goodwins S. School class	1 00
Union Sewing Circle	6 92
West, Dennis, Mrs. Annie Collins additional for Seth Collins, L. M.	5 00

RHODE ISLAND.

Providence, Beneficent Ch. Joseph Mantou, in full, to make Miss Sarah D. J. Rathbone L. M. \$20. Mrs. John N. Mason, in full,	
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to make Eugene Waterman Mason, L. M.

\$10. Others \$157 00	\$187 00
Central Ch.	126 00
Richmond St. Ch.	61 27
1st Bapt. Ch. John C. Brown, Esq.	50 00
2nd Bapt. Ch.	42 00

CONNECTICUT.

Lyme, Wm. Coalt, Esq.	3 00
Miss Mary Sill,	2 00
Guilford, Joel Evarts,	3 00
Glastenbury, E. S. Brainard,	1 00
Birmingham, a friend,	1 00
Ansonia, M. E. Ch.	6 23
E. L. Hart,	1 00
W. H. Plumber,	1 00
Mrs. Mary E. Tucker,	1 00
Hartford, James B. Hosmer, in full for L. M.	10 00
Southport, M. E. Ch.	13 13
Meriden, 1st Cong. Ch.	15 00
Southington, 1st Cong. Ch.	25 00
New Haven, Yale College Ch. add. Rev. T. D. Woolsey, D. D., L. M.	15 00
Orange, additional,	3 00
Bethel, Dea. Seth Seelye,	10 00

NEW-YORK.

N. Y. City, Wm. Hoyt, \$5; E. M. Vanderlip, \$1; Dr. Corson, \$3.	9 00
Schuylerville, from a lady by Rev. S. T. Searle, 3	00
Schenectaday, Individuals in Presb. Ch. by Rev. J. T. Backus, pastor,	30 00
N. Y. City, a friend,	2 00
Henry J. Baker & Brother,	50 00
Poughkeepsie, 2d Ref'd. Dutch Ch. by J. B. Jewett,	30 00
Vienna, 1st Presb. Ch.	11 00
N. Y. City, E. T. Woolsey,	50 00
Ovid, Peter Doig,	1 00
Rye, D. H. Mead, \$1; C. W. Loder, \$1; U. Halstead, \$2; P. Halstead, \$1; J. Griffin, \$1; J. Gedney, \$1; Others, \$3.	10 00
Mamaroneck, M. E. Ch.	6 71
Brooklyn, G. H. L.	10 00
Livonia, Presb. Ch. balance,	5 00
Geneva, Presb. Ch. of which \$5, in part to constitute Miss Sophia H. Boyd, L. M.	54 46
Victor, Cong. Ch.	5 00
Owego, Presb. Ch.	22 75
Berkshire, in part to constitute Rev. O. P. Conklin, L. M.	18 70
Springfield, Presb. Ch. to constitute Rev. C. F. Beach, L. M.	25 46
Madison, Bapt. Ch.	3 67
Cong. Ch. in part,	3 75
Lisha's Kill, R. D. Ch.	5 00
Niskayuna, R. D. Ch.	5 00
Glen's Falls, in part to make Albert Blakesley, L. M.	22 85
Hagaman's Mills,	5 30

Amsterdam, Presb. Ch.	17 23
Flatbush, M. E. Ch. for the Waldensian Table	20 00
N. Y. City, Mrs. Olivia Phelps,	100 00
A friend,	100 00
New Lots, a Friend,	100 00

NEW JERSEY.

Freehold, Mrs. Mary Perrine,	1 00
Bridgeton, Isalah Barnes,	5 00
Hardiston, North Presb. Ch. in part,	14 00
Dover, Presb. Ch. to make the pastor, Rev.	
B. C. Megie, L. M.	85 00
New Vernon, Rev. Mr. Huntington,	1 00

PENNSYLVANIA.

Montrose, Presb. Ch. add. by J. Lyons, treas'r.	2 00
Lawrenceville, Rev. E. D. Wells,	2 00
Alleghany City, Dr. Roger's Ch.	13 68
South Hermitage, Friends by Martha Buchanan, Treasurer,	15 00

DELAWARE.

Wilmington, Captain David Bush,	8 00
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DISTRICT OF COLUMBIA.

Washington, 1st Presb. Ch. add.	5 00
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VIRGINIA.

Clark County, Ladies by Mrs. Col. Byrd,	15 50
Additional,	2 00

ALABAMA.

Selma, N. Waller,	5 00
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LOUISIANA.

New Orleans, 4th Presb. Ch. in part to make	
Rev. W. McConnell, L. M.	22 40

TENNESSEE.

Moscow, Cum. Presb. Church, by Rev. J. S. Pickens,	8 00
Boonville, Cum. Presb. Ch. by Rev. W. C. McGehee,	5 00
Memphis, 1st Presb. Ch. which makes its	
Session, L. M.	60 00
2d Presb. Ch. in part,	25 00

MISSOURI.

St. Louis, 1st Presb. Ch. add.	3 00
Central Presb. Ch. add. W. Adriance,	
in full of L. M.	5 00
Ashbury Chapel M. E. Ch.	8 20
St. Louis, 1st Trin. Cong. Ch. in part. Rollin Clark, Esq. to complete his L. D. \$50; col-	

lection, \$132,	182 00
St. George's P. Epis. Church, which makes its vestry, L. M.	86 45
2nd Presb. Ch. H. R. Gamble, \$25; A. G. Edwards, \$20; G. S. Drake, \$10; A. Mermed, \$10; C. Wiggins, \$25; E. Holmes, \$10; J. Hatton, \$10; Mr. Greeley, \$5; John Simonds, Esq. to make himself L. M. \$50; Mr. Semple, \$25; Mr. Bredell, \$10; S. Copp, \$10; Messrs. Keshew, Wilson, Casey, Nesbit, King, Blood, Lemoine, Porter, Downing, Hall and Woods, \$5 each,—\$55; others \$68 56, all which constitutes Rev. N. L. Rice, D. D., L. D. and the Session of the 2nd Presb. Ch. St. Louis, L. M.	883 56

ILLINOIS.

Springfield, 2nd Presb. Ch. Rev. A. Hall	9 76
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INDIANA.

Crawfordsville, Individuals	8 75
Female Seminary	6 00
Bainbridge, N. S. Presb. Ch.	12 65
M. E. Church	3 10
Greencastle, N. S. Presb. Ch.	20 98
O. S. Presb. Ch.	5 50

OHIO.

Windham, Luther Humphrey	1 00
Munroe, O. S. Presb. Ch.	17 00
O. S. Presb. Ch. add.	12 00
Belleville,	8 00
Lebanon, Rev. Mr. Brown,	1 00
Elyria, T. L. Nelson,	5 00

MICHIGAN.

Grass Lake, Mrs. Denmark,	50
Brooklyn, Presb. Ch.	10 75
Bapt. Ch.	46
Albion, Presb. Ch. add.	3 00
Marshall, Presb. Ch. to make Philo Dibble,	
L. M.	26 70
Meth. Ch.	2 93
Battle Creek, Presb. Ch. to make T. B. Skinner, L. M.	29 70

WISCONSIN.

Beloit, Mrs. L. W. Bowen,	5 00
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TEXAS.

Polk Co., B. S. G.	5 00
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SANDWICH ISLANDS.

Waimea, Rev. Lorenzo Lyons and family, \$10, by his Ch. \$10.	20 00
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